Evangelical Christendom.

JULY, 1887.

THE JUBILEE CELEBRATION.

THE celebration which was looked forward to for so long a time, and with such increasing interest, has now become a thing of the past. It will take its place in history as a striking and noteworthy event. The popular enthusiasm at home was itself a remarkable manifestation of the loyalty of the people to our own institutions, and of the esteem and honour in which they hold the person of our beloved Sovereign. Beyond our own immediate shores, the tide of sympathetic feeling extended far and wide. The loyalty of our Colonies has already shown itself in various ways, and they made it plain again that they share with home-born Englishmen the regard with which they view the Throne and its present occupant. India, though a conquered country, is every day giving fresh proofs that it is not merely held by the power of the sword, but that its inhabitants, of many races and diverse tongues, most cordially recognise the advantages of British rule, and are glad to pay their homage to the Empress. The nations of the Continent and the Western world have also taken the opportunity of expressing their good-will towards our country and our Queen, and they must be callous indeed who have not felt a sentiment of pleasure and satisfaction in the acclamations that have thus from every quarter hailed the happy event.

It was most appropriate and becoming that the central point of the Jubilee celebration, the act which imparted to it a special character, should have been a National Service of Thanksgiving to Almighty God, such as was held in Westminster Abbey on the 21st of June. No spot is more closely associated with the history of our country than that sacred edifice. Many a royal pageant has been witnessed by those ancient walls; many a solemn service has been held over the remains of the departed great,—the heroes, senators, and men of genius, who have shed so splendid a lustre on the chronicles of our nation. The wealth of associations that cluster round those pillars and those crowded monuments inscribed with famous names, were well fitted to impress the mind with a sense of solemn awe. The magnificence of the immediate occasion stood out from a sober background, and the joyous swell of thanksgiving was reverberated from the multitude of tombs. A deep undertone can never fail to be heard in the music of our worship here. In that we recognize the note of faith whereby the soul proclaims its kinship with the unseen and the eternal. In confessing that all things earthly pass away, we affirm our heritage in the better hope that lays hold of the promise of a deathless life in an unfading and a sinless world. In looking back through the long vista of departed ages, we feel our confidence confirmed in Him with whom is no variableness or

shadow of turning, in whom our fathers trusted from the days of old, who has been the dwelling-place of His people in all generations, from everlasting to everlasting God.

The thought of the greatness and prosperity of our country naturally mingled with that of the happiness and nobility of our Queen. In both was emphatic witness borne to the blessedness brought by the Gospel of our Lord. The truth which brings salvation to the soul has also proved itself the secret of a worthy individual life, and the force that works out a national exaltation. No quality can so adorn a throne as the fear and love of God, and no means can so effectually advance our social welfare as obedience to the precepts of the Holy Book. The great and mighty empires of heathenism have fallen and perished; the countries under Mohammedan rule have been smitten with incurable decay; only Christian nations have grown great and strong, and especially those among whom evangelical principles prevail. Freedom, charity, and social purity naturally follow the Gospel. In these we are as yet very far from perfect; but while we strive to attain to fuller measure of these excellent possessions, let us be filled with deep and abiding thankfulness to Him whose gentleness has made us great.

THE MONTH.

The Bishop of London, in the few plain words he uttered at the annual meeting of the Christian Evidence Society, pointed out the value of its method of operation. It was of little use publishing learned arguments and expecting secularists to read them. It was by going down right into the midst of the people and arguing with them, by open-air lectures and other practical means, that anything could be accomplished. The Rev. Dr. T. F. Stevenson, from Montreal, illustrated this point from his own experience. When he was at Nottingham, before his departure for Canada, a discussion conducted in a fair and friendly manner with one of the ablest advocates of infidelity, had been the means of bringing several to a firm acceptance of the truth. The Rev. Hugh Price Hughes stated that, having a very large acquaintance with the working classes, he knew how ready they were to respond to the preaching of the Gospel. A majority of the working men's representatives in Parliament were distinctively Christian men. Mr. Bradlaugh's influence in the country was entirely political, and if he had been a Christian instead of an Atheist, his popularity would have been ten times greater than it was.

Several well-known labourers in the Continental field appeared, as was most appropriate, at the annual meeting of the Evangelical Continental Society. Pastor Roger Hollard, who came as a delegate from the Free Churches of France, spoke in the name of the Mission Intérieure, and most gratefully acknowledged the aid they received from that society, which helped to support three of their agents. Although they were yet in a very early stage of their existence, they were not discouraged, for they could not believe that all the Huguenot blood spilt in former times had been shed in vain. English Christians would be moved to see the thousands of workmen streaming into the halls which Mr. McAll had opened in their land. Pastor Appia referred to the fifty years of work done by the Belgian Missionary Church, stating that one of the most powerful means of evangelization was mission Sunday-schools for the children of Roman Catholics. Pastor Fliedner, from Madrid, spoke of the change in the prospects of Christian work in Spain since that country had been opened by God in 1868. Now the Gospel was preached throughout all the land, in spite of all the difficulties and the hatred of the enemy, and they had more than 12,000 Protestants in Spain. Referring to Gibraltar, he said he did not think God

had given the British nation that place just as a stronghold of war, but that preparations might be made there for the spread of the Gospel. During the time of the recent earthquakes many special opportunities for preaching had been opened up for him. The Rev. A. W. Clark said he had laboured for nearly fifteen years in Austria, and came from the old city of Prague, in Bohemia. It was in Bohemia that the work of the Reformation had been begun by Huss and his companions, and now Bohemia was very much in want of help. That help must come from English Protestants, because there was such a fearful antagonism between the Roman Catholics of Austria and the Germans that they would not listen to the Gospel from German lips. In Stapitz, the police for two years scattered the people who came to hear the Gospel, until, through the intervention of the Evangelical Alliance, permission was given them to meet and preach freely. The report, presented by the Rev. R. S. Ashton, showed that the funds of this most useful society had been falling off, and an earnest appeal was made to all friends of the Continent to come forward and support them in the work of proclaiming throughout Europe the good news of salvation.

The General Assemblies of the Church of Scotland and the Free Church were occupied mainly with their own special business, but we may note one or two points of more general interest. The Free Church has sustained a severe blow in her mission field by the death of the Hon. Ion Keith-Falconer, son of the Earl of Kintore, a distinguished Oriental scholar, who went out to labour in Arabia at his own expense. The negotiations which had been opened by correspondence between the Established and Free Churches in regard to holding a joint conference on the subject of union did not prove successful, since no common agreement could be reached respecting the terms on which the conference was to be held. Principal Rainy, who occupied the chair as Moderator of the Free Assembly, is the first minister of that Church who did not personally take part in the disruption of 1843, when the Church of Scotland was broken in two. Seven of the previous Moderators who are yet alive have completed fifty years' service in the ministry. Both the opening and the closing address of Dr. Rainy produced a very profound impression. In the first of these he pointed out the difference between the state of thought half a century since and now in its bearing on theological questions. Admitting that many assumed a disbelieving position towards, more or less, of what was considered to belong to the Christian faith, Dr. Rainy urged that there was no cause for fright, that the activity of thought might finally prove educative and beneficial, and that the cardinal verities of our religion were immutable, and would show themselves to be so in the future as in the past. In his closing address Dr. Rainy dwelt on the thought that our time was one of great opportunities. The attitude of the minds of men was an inquiring one, and of those who professed themselves Christians, they asked whether they did in very deed believe all they taught, and whether that belief had a real effect on them in making them live nobler and better lives. In referring to the divisions among the Churches, Dr. Rainy said that it was our duty to desire the spiritual welfare and prosperity of every church, and to rejoice in the blessing bestowed on others, although they might occupy in some respects a position we could not take up ourselves. Any envy of the grace given to others was both a sin and a folly, for both spiritual strength and weakness were likely to extend their influence.

The deputation from the ministers of the three denominations (Presbyterian, Congregational, and Baptist) were very graciously received by the Queen, when they

waited on her at Windsor to present an address, and in her reply Her Majesty said: "I recall with satisfaction the assurances of respect for the rights of conscience which I gave to my subjects at the beginning of my reign, and I now repeat the like assurance with the full conviction, confirmed by experience, of the beneficial results which flow from a large and generous toleration extended to every form of earnest religious belief."

During the session of Convocation to be held in the present month, the debate will probably be renewed on the list of questions and answers which have been drawn up, and which it has been proposed to print as an addition to the Church Catechism. These are intended to teach the view that no church is a true church unless it is on the Episcopal model. On this the *Record* remarks: "They are a deliberate and audacious endeavour to make the Church of England unchurch not only English Nonconformists, but the Established Church of Scotland and the Foreign Protestant Churches." The *Record* adds: "This was very frankly admitted by Dean Butler, of Lincoln, who said, 'It is not an open question as to whether this body or that body shall be called the Church. . . . It has been asked, Would you unchurch the Presbyterians? Of course I would. I do not believe for a moment that they are members of the Church of Christ.'"

The Committee of the Church Missionary Society held an important meeting on Monday, May 18. The appointment of Dr. Blyth to the Bishopric of Jerusalem had given umbrage to some members of the society, as it appeared he had been taking part in some Ritualistic services. This fact had not been known to the public at the time the appointment was made, and the circumstance put the Committee into a position of anxiety and embarrassment. Some went so far as to put forward a resolution that no part of the ordinary income of the society should be appropriated towards the payment of the £300 promised to make up the income of the Bishop. At the meeting of the Committee, a resolution proposed by the President was almost unanimously carried, which recognised the propriety of fulfilling the engagements already made, but guarded against any such grants being regarded as precedents, and left future cases to be decided on their own merits. The resolution at the same time re-affirmed the Evangelical principles which were characteristic of the Church Missionary Society. The extraordinary success of the society has, doubtless, been due in the past to the union of ardent missionary spirit with firm adherence to Evangelical views, while the practical work has been carried out with economy, wisdom, and efficiency. Any injury done to the Church Missionary Society would be a general injury to the cause of missions and to the cause of the Gospel.

The Methodist bodies have been holding their annual meetings at various points. The Primitive Methodist Conference has met at Scarborough, and the Conference of the Methodist New Connexion at Stockport. It is very pleasing to observe how much brotherly feeling is shown on the occasion of such meetings.

At Scarborough, Archdeacon Blunt wrote expressing regret that absence from home prevented him from entertaining the President (Rev. Thomas Whitehead) and the other officers of the Primitive Methodist Conference as he had done on a former occasion. The Rector of All Saints' also invited the Conference delegates by letter to a conversazione in his school-room, which invitation was cordially accepted. At the Conference breakfast two clergymen of the Church of England and several ministers of various other denominations were present. The Rev. John R. Jackson

was elected President of the New Connexion Methodist Conference. There is to be a second Ecumenical Methodist Conference held in the United States in 1891, and appointments have been already made in the various Methodist bodies with a view to that great representative gathering.

The Congregational Union of Wales has held its annual meeting at Dolgelly. The Rev. Dr. Owen Evans occupied the Presidential chair, and delivered an address on "The Apostolic Church," in which he spoke successively of its founders, its constitution, its characteristics, and its successors. Some other important papers were read by the Rev. Professor Rowlands and the Rev. Lewis Williams. The day on which the sittings of the Union were brought to a close was mainly devoted to preaching services. The Calvinistic Methodist and the Wesleyan places of worship, as well as the Congregational, were all thrown open, and about twenty sermons were delivered by the leading Welsh ministers.

The collections for the Metropolitan medical charities were made this year under favourable circumstances. The Hospital Saturday collection, which was made on June 11, yielded about £5,000. Hospital Sunday fell on the 19th of June, so that in many places of worship it coincided with the Jubilee service. Several public meetings were held during the previous few days to arouse greater interest in the benevolent enterprise. The most important of these took place at the Mansion House on June 14, by the invitation of the Lord Mayor (Sir Reginald Hanson). The Marquis of Salisbury, who had intimated his intention to take part in the proceedings, was, unfortunately, not able to be present; but the Bishop of London, the Rev. Dr. Allon, and others in influential position, spoke on the occasion. The Hospital Sunday Fund was started fourteen years ago, and the first collection amounted to £27,000; last year it rose to £40,400. But this still left the expenditure of the medical charities at £30,000 above their whole income. The amount received for the tickets for admission to the Wednesday's repetition of the Jubilee service in Westminster Abbey was also devoted to the benefit of the London hospitals. On so joyous an occasion it was most fitting that the poor and suffering should have been borne in mind. Charity is one of the best methods of showing gratitude.

George Müller, the founder of the famous orphanage at Ashley Down, Bristol, has returned home again, after having made a preaching tour through the United States, Australia, and New Zealand, and thence to Europe through the Straits of Malacca, Japan, and China. Mr. Müller has now been travelling over the world and preaching for about twelve years. He has reached the advanced age of eighty-two, but is still hale and hearty. No enterprise in our time is a stronger evidence of the power of faith than the orphanage he has established and maintained, and which contains no fewer than 2,000 children. We could not name a more encouraging and stimulating book than "The Lord's Dealings with George Müller," and we feel sure that wherever he has gone he has done much to confirm the faith of believers in every word of promise spoken by the true and faithful God.

The number of loyal and congratulatory addresses presented to the Queen on the occasion of her Jubilee is almost beyond estimate. Every branch of the Christian Church has been forward to acquit itself well in the fulfilment of this pleasant duty. The Evangelical Alliance could not fail to take its proper share in the requirements of the occasion, and all the readers of this journal will be pleased to learn that an appropriate address was drawn up and duly forwarded, and was graciously received by Her Majesty. The Evangelical Alliance represents at once

the principles of Gospel truth and of Gospel charity, and in both of these respects secures the warm sympathy of our Queen. Among the multitude of other addresses, we may notice the one presented by the Protestant Alliance, in which very special reference was made to the securing of the Protestant succession, and to the establishment in this country of the principles of religious liberty, to which we owe so much of our happiness and prosperity.

One of the incidents of the year for the Christian public is the recurrence of the Mildmay Park Conferences. This took place, on the present occasion, on the three days beginning with Wednesday, June 22. The general arrangements were similar to those of former years. The topic which was made the special theme of consideration was "The Grace of the King, the Power of the King, the Glory of the King; the Privileges and Responsibilities of the Heirs of Glory." These conferences serve most admirably the double purpose of stimulating spiritual life, and of drawing brethren in Christ belonging to different churches into closer fellowship.

The Welsh Calvinists had remarkably enthusiastic meetings in Liverpool. The Rev. Principal Edwards, of Aberystwith, occupied the chair of the Assembly. One noteworthy circumstance was that, for the first time, some members appointed by the Presbyterian Church of England had seats in the Assembly, instead of being received merely as a deputation. This marks a stage in the approximation of the two Churches. The question of a closer union between them was, of course, discussed, but the practical difficulties in the way are still considerable. The barrier of language is not regarded as formidable, since all educated Welshmen can speak English; but the tenure of the pastorate among the Welsh is different from what it is among the English Presbyterians. The two Churches, however, will be able to co-operate with each other by the mutual transference of members, and in other ways.

Mr. Bright presided over a Sunday-school Conference held at Rochdale, and bore most emphatic testimony to the value of the work done by Sunday-schools. He was sure that nine out of every ten parents desired their children to be educated in a knowledge of the Scriptures; he felt convinced that there was no field of labour or of benevolence which had yielded a greater harvest of good to our national interests and our national character than had the institution of Sunday-schools. Mr. Bright recommended the teachers to inculcate habits of truthfulness, temperance, and kindness to animals.

Referring to the death of the late Bishop of Sodor and Man, the Archbishop of York has called attention to the need for paying off the debt on the new church at Peel, which the Bishop intended to be the cathedral of his diocese. Dr. Rowley Hill was an evangelical bishop, and a man of liberal spirit, as was shown by his giving his assistance to ministers of the Church of Scotland, although they were Presbyterians. He repudiated altogether the narrowness that could see nothing but schism beyond the bounds of his own Church.

The annual festival of the Stockwell Orphanage was this year not only associated with the Rev. C. H. Spurgeon's birthday, but also with the "jubilee" of his brother, the Rev. James A. Spurgeon, who received some valuable presentations on the occasion. Mr. C. H. Spurgeon, in appealing for funds, said his hearers would be surprised to learn that last year there was only one vacancy for every hundred applicants.

THE JUBILEE OF QUEEN VICTORIA.

On Tuesday, June 21, the completion of Her Majesty's fiftieth year of sovereignty was celebrated throughout the civilized world, and especially throughout the British dominions, with extraordinary enthusiasm. The service in Westminster Abbey was attended by an unprecedented assemblage of royal personages, distinguished representatives of all nations, and an audience embodying the many and diverse interests that build up the great fabric of the Empire. Fifty years had witnessed many and marvellous changes, and through all those years the Queen had been rooting herself more deeply in the reverence of the world and the affection of her people.

When William IV. died at Windsor, at a few minutes past two on the morning of June 20, 1837, the Cabinet Ministers who were present, with the Archbishop of Canterbury, posted through the warm summer night to do homage to the Queen at Kensington. When they stepped into the palace, on the stroke of five o'clock, the girl was sound asleep, and the attendants were reluctant to awaken her. They were assured, however, that she must forego her morning sleep for once in her life. On being awakened, she hastily rose, that she might not keep her visitors waiting, and, throwing some loose robe round her, passed into their presence, and received the tokens of their loyalty. When the Archbishop announced her accession to the throne, she paused a moment, and said, "I ask your prayers on my behalf." That brief worship of God in the Kensington parlour, in the midsummer morning, in that hastily donned undress, was the beginning of the Queen's reign.

In 1840 the Queen was married to Prince Albert, and no common girl was ever happier than she in the circumstances of her betrothal and her wedded life. The whole story reads like an old-world romance rather than a chapter out of the history of Court etiquette. It was in the twenty-one years which followed that the Queen's full life was lived. In these years her sons and daughters were born and brought up in wise and simple ways.

But her joy had no sooner reached its majority than it died. In the December of 1861 the stroke fell which made her a mourner for life. How the Princess Alice hovered round her father's bed, and did everything for him that daughter could do, and all in vain, you know. But who shall ever enter into the wife's agony in those days of slow sinking? When the dying man could do no more than move his hand it was to pat her on the cheek, as she bent yearningly over him, and murmur, "Dear little wife, good little wife!" When for hours he had ceased to recognise either servant or child, as one by one they bade him farewell, he had yet one long last glance of grateful love to give, as the words were sobbed into his ear, "It is your little wife," and he bowed his head and kissed her, and the rest was silence. What deep pathos in that word of the widow, when the first wild outburst of her woe was over, "There is no one to call me Victoria now." Yet, though secluding herself for years from public view, and exposed to the comments of shallow and unsympathizing critics, who had neither the heart nor the imagination to realise the magnitude of her loss, she was able to speak of herself in such submissive Christian tones as these: "The only sort of consolation she experiences is in the constant sense of His unseen presence, and the blessed thought of the eternal union hereafter, which will make the bitter anguish of the present appear as naught." How precisely had the poet caught that spiritual trait of the Queen's character in those words prefacing the "Idylls of the King":—

> Break not, O woman's heart, but still endure;
> Break not, for thou art royal, but endure,
> Remembering all the beauty of that star
> Which shone so close beside thee, that ye made
> One light together, but has passed, and leaves
> The crown a lonely splendour.
>
> May all love,
> His love, unseen, but felt, o'ershadow thee,
> The love of all thy sons encompass thee,
> The love of all thy daughters cherish thee,
> The love of all thy people comfort thee,
> Till God's love set thee at his side again.

Fourteen years after the Queen's accession to the throne, the Poet Laureate wrote of her:—

> Her Court was pure; her life serene;
> God gave her peace; her land reposed;
> A thousand claims to reverence closed
> In her, as mother, wife, and queen.
>
> And statesmen at her council met,
> Who knew the seasons when to take
> Occasion by the hand, and make
> The bounds of freedom wider yet,
>
> By shaping some august decree,
> Which kept her throne unshaken still,
> Broad-based upon her people's will,
> And compassed by the inviolate sea.

The subsequent period of her reign has presented an accumulating proof of the accuracy of Tennyson's sealing of the Queen's character and life. The long reign of the Queen has witnessed many dynastic shipwrecks, in which have perished Sovereigns who have been her guests, and whose guests she has been. Within her shores repose the ashes of two successive rulers of France, whose salt she has eaten and who had eaten of her salt while as yet the strokes had not fallen that hurled them dethroned to the refuge of the forlorn behind the White Cliffs. She has known three successive generations of Czars. Among the illustrious exiles she has entertained has been he who is now the most puissant monarch of Continental Europe—Kaiser William, of Germany. Victoria stands the monument, so to speak, of her own reign. Nor alone is it because the great light of her life has gone out, but because, too, the countless lesser lights are extinguished that contributed to irradiate the long past of her reign—therefore is it, and naturally so, that the inevitable sadness lies on the face of this Sovereign lady, while her people are acclaiming the Jubilee day of her beneficent reign.

A touching moment was that in which Dr. Bridge's anthem was sung, introducing the words which the Prince Consort set to his chorale, "Gotha": "Because thy God loved Israel, therefore made He thee King to do judgment and justice." The Archbishop of Canterbury, in his thanksgiving and prayers for the Queen, could not restrain in his voice the touch of tremulousness which was suited to the emotions of the day. After the blessing, slow, sustained, and impressive "Amens" had a happy and soothing effect on minds stirred by these emotions, and not more conspicuously on any mind than on that of the Queen herself. Descending from the throne, she turned a bright face to her sons, and as they advanced one by one to kiss her hand, heartily saluted them on the cheek in return. The greetings to the Prince of Wales and the Crown Prince were especially affectionate, the Queen determining for the moment, to the joy of all on-lookers, to forget the Queen in the mother.

The accounts received from abroad report the accumulated and redoubled enthusiasm with which the occasion has been hailed. The citizens of other nations have shown sympathy in the matter with our English people, and the general tone of feeling everywhere has been appreciative and friendly. It has been an occasion for devout thankfulness to every Christian spirit; and the warm and patriotic feelings of the multitude could not be better expressed than in these few lines:—

> 'Midst loyal shouts and heroic songs,
> And the loud hum of hurrying throngs,
> Lady, to whom our love belongs
> By well-earned right,
> Through the huge city's teeming ways,
> You pass, on this your day of days,
> To you high fane of prayer and praise.
> A wondrous sight!
>
> Wondrous, not with the half sublime
> Mad marvel of the iron time,
> When in the train of Titan crime,
> Fierce myriads flocked,
> And round the Conqueror's thundering car
> Raised the rude tumult that would jar
> On ears which the wild din of war
> Hath never shocked.
>
> Upon these ears this hour there rings
> A music new to Courts and Kings;
> Love's voice through all the shouting sings
> Its under-strain,
> A voluntary low and sweet,
> That from the thousands of the street
> Hath never yet burst forth to greet
> A tyrant's reign.

SPIRITUAL IDOLATRY.

Why should the Apostle John, in closing his first Epistle, urge his Christian brethren "to keep themselves from idols"? The Epistle furnishes evidence that these Christians had made unusual attainments in the divine life. Expressions like this occur: "Ye are of God, little children, and have overcome them; because greater is He that is in you than he that is in the world." The verse before the last is: "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life." Then, "Little children, keep yourselves from idols. Amen." One wonders to see idolatry in such neighbourhood to eternal life. We learn that eternal life is a pathway, flanked with precipices. Is there even for those who are in Jesus Christ the danger of idolatry? It must be that there are subtle forms of idolatry, disguised under saintly names and angelic similitudes. There is nothing more beautiful or sacred than the love which binds believer to believer. But even this may insensibly go over into idolatry, if we continue not to look to Jesus, watch and pray always. And so with every other fruit of the Spirit. What makes the peril greater is that the similitude of the fruit hides the fact that we are no longer led by the Spirit. We accept, then, the testimony of the beloved Apostle John, that it is possible for the children of God to be betrayed into subtle forms of idolatry.

It is possible for men to make an idol of the very church that they belong to, in which they found Christ and pardon and a new heart. They do this when they allow it to take the place of Christ, judging all other things by the tenets, teachings, practice of that church, and refusing to judge the church in anything. Christians are commanded to prove all things by the Word of God; Christ is their standard, and Christ is the head of every man. "They shall all be taught of God," says the word of prophecy. Now when a man interposes the church, or the priest, between him and Christ, finding in the church or the priest his absolute guide, he is guilty of idolatry, and the church is guilty of idolatry that favours this.

Is it possible to make an idol of a Prayer-book? Yes, if instead of using it as a help to our devotion, we make it a standard to which everything must conform, and think harshly of those who do not value it as we do.

We may make an idol of some bright and beautiful experience that God has given us. Looking unto Jesus, we have purified ourselves as He is pure, and then have given attention to our own purity and made this a "point of great price, and laboured for its conservation, and forgotten that it was produced by our looking to Jesus. We cannot be looking to Him and looking to ourselves; occupying ourselves with His excellences and with our own. It is when we are looking to Him and taken up with Him that we are changed into the same image, from glory to glory, as by the Spirit of the Lord. The new and pure heart that the Lord gives us is a heart that finds all its springs in Christ, exults in Him, counts all but loss for the excellency of the knowledge of Him, is zealous for His honour, power, and glory. See this illustrated in the song sung by the redeemed (Rev. v. 12): "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." What room is there here for self-complacency? We are not organised to be introspective. Others may see in us the reflection of Christ's image, but only while we are looking to Him. Many, we fear, have been betrayed into this kind of idolatry. "Little children, keep yourselves from idols."

A kind of idolatry we are to be on our guard against is the idolatry of our own will. Some people are very sensible, and more discerning than others, and their ideas are better than those of others, and they know it, and they are on this very account tempted to be exacting, and to insist that others shall defer to them and be guided by them. And when people are unwilling to be guided by them, it appears to them both a crime and a mistake. According to the strength of their will is the severity of their judgment towards those who act so foolishly. They little think that they are in danger of setting up an idol, the idol of their own will. It might be well for them to consider the example of Jesus, who pleased not Himself, though He, unlike the rest of us, was guileless and sinless, and unerring in His judgments. On one occasion He conducted His disciples into the country of the Gadarenes. He landed among them, and the first thing He did was to deliver a poor man who was devil-ridden and a terror to the community. The Gadarenes besought Jesus to quit their country and favour them with His absence. Who

would have thought that Jesus would have given heed to such an unreasonable request! Yet He complied, and went back with His disciples to the place from whence He had come. On another occasion, after lodging for with His disciples, He awoke at night a Samaritan village only to learn that the villagers would not allow Him to tarry there. James and John wanted to bring down fire from heaven and destroy the village, but Jesus rebuked them and quietly resumed His march to go to another village. Jesus sought to induce men to make His ideas theirs, but He never sought to impose His ideas upon them, to dominate them with His own convictions. See Him in the garden of Gethsemane, so intensely desirous that His disciples should prepare themselves for the great assault on their faith, coming to them three times, only to find them disobeying His instructions, sleeping and not watching. The stern and stern address by Him to James show what His idea of resisting evil was. How much must He be grieved when He sees us exalting our own will as a standard, and bristling with indignation when others refuse to be guided by us! In ecclesiastical establishments the Superior sets up his own will, and all must bow down to this, or be pronounced reprobate. Let us not so learn Christ. The only rule that shall abide is the rule of Love.—Geo. Bowen.

PERFECT IN ONE.

(Second Part.)

The perfection that comes before us in the great prophetic prayer of our Lord is not the perfection of this or that member, but of the body; not of the hand, or foot, or eye, but of the entire organism. Now, if the hand were to seek its own perfection, unmindful of the body to which it belongs, that would be a great mistake; for its perfection consists in its serviceableness to the body. "If the whole body were an eye, where were the hearing?" In your prayers to God, and in your aspirations, you cannot forget, or wish God to forget, the needs of your co-members. Our Lord teaches us that we are to find our perfection in unity. And that this is something very different from organic unity is manifest. "That they may be perfect in us," says Jesus. "As thou, Father, art in me and I in thee, that they also may be made perfect in one." It is only as we become one with Christ that we become one with the brethren. When all the Presbyterians constitute one Presbyterian Church, or all Methodists become one Methodist body, will the thing contemplated by our Lord in this prayer be advanced? Not necessarily. The differences between this and that Presbyterian body are not greater than those which are found in different sections of the Church of England. Because the latter is a single organic body, the differences of High and Low Church, Ritualistic and Evangelical, are not less pronounced. If all the Protestant Churches should come into one great organism like the Church of Rome, would this prayer of our Lord be one whit nearer fulfilment? Nay, verily; what the Spirit of God desiderates is something very different. We are to seek this perfection in vain by being brought into greater union with Christ himself. The very Spirit that dwelt in Christ is to dwell in us. We are to be in the world as He was in it; in it, but not of it. The thought that breathes and burns all through this prayer is that the place which Christ, in His human nature, is about to vacate by ascending on high, the believer is to occupy. Throughout the discourse that was closed by this prayer Jesus sought in every way to make His disciples understand that the marvellous wealth of His nature is to be theirs. His transcendent power is to be theirs; His joy is to be fulfilled in them; all the words of more than magic potency given Him by the Father He imparts to them; the special and distinguishing love of God that had rested upon the only-begotten, He authorizes them to receive: "That the love wherewith thou hast loved me may be in them, and I in them." I in them! He did not propose to stop living in this world, though He should ascend up on high; He would live on and love on in them. The believer must step into His place. Elisha asked that he might receive the double (the duplicate) of Elijah's spirit when the latter ascended up, and keeping his eyes fixed on the dazzling scene, he received what he asked, and the world was none the poorer for Elijah's removal, but Elisha returned in the spirit and power of his master. And Jesus wanted His disciples to understand that the perfection of the salvation brought to them was in their conformity to Him, through the one Spirit animating Him and them.

This Spirit came upon the primitive disciples on Pentecost, and immediately they found that all private interests were merged in the interests of the Church. With how

much interest they had previously sought each man his own, they now sought each man the common weal. Whatever they valued, they valued it only as it furnished them the means of expressing love to Christ and love to the brethren. Each one knew that the Lord was his portion, and felt that all his interests were safe with the Redeemer, and was content whatever might be given, whatever withheld, and then he found himself free to consecrate all his powers, time, wealth, opportunities to the relief and advantage of his brethren. By the power of the Spirit of Christ they just went on living the Christ-life, and giving new illustrations of the Christ-love. "And the multitude of them that believed were of one heart and one soul; and not one of them said that aught of the things which he possessed was his own, but they had all things common." The prayer of Jesus began to be fulfilled. But he that tempted the Master himself in the wilderness stood watching for an opportunity to enter in. He found it in the close distinction which the Jews of Palestine drew between themselves and foreign Jews. He whispered to the converted Hellenists that their widows were not as well looked after as those of the Jerusalem brethren, and persuaded them that it would be only a righteous zeal in them to protest against partiality, real or supposed.

Well, we see what our Lord desires for His people, and what the secret of universal triumph for the Gospel is. In vain for us to say "Come, Lord Jesus, come quickly," when we will not let Him come. "I in them!" is the Amen that Jesus puts to this glorious prayer. Following the intimations given by the Master himself, we call upon our brethren to unite with us in seeking separation from the world like Christ's. "They are not of the world, even as I am not of the world." They are independent of its pleasures, its honours, its cares, its wealth. They do not commit the world as to the measure in which they shall put on Christ. They are not hindered by the world's power or sneer from identifying themselves with Christ's little flock. They do not defer to the world's fastidiousness in declaring the whole counsel of God. But how shall we get this victory over the world, except by faith, the faith that makes Christ very near and very precious? That they may be one in us.—*Bombay Guardian*.

LARGE-HEARTEDNESS.

We quote the following paragraphs from an article in the *Rock*:—

These thoughts are suggested to us by the May meetings which are going on around us. It is a painful fact that at least half the earnest, devoted Christian life of this nation is outside our own communion. Throughout the year, in almost every town and village in England, ecclesiastical barriers divide off our Nonconformist brethren from ourselves; but the month of May comes round, and we are reminded of the fact that, though separated in non-essentials, we are really brethren. The great Bible Society, Religious Tract Society, Evangelical Alliance, Christian Evidence Society, Young Men's Christian Associations, Young Women's Christian Associations, Temperance and Purity Societies, besides a host of others, publicly announce the names of leading Churchmen and Nonconformists to speak together on the same platform, advocating the same cause.

Doubtless many of our readers will be able to recall that scene which occurred at Exeter Hall when our late beloved Archbishop of Canterbury got up from his seat, went forward and shook by the hand Mr. Spurgeon, who had just completed a splendid speech. The friendly greeting of two such men was something more than a mere recognition on the part of two casual friends. They were two representative men, and consequently every one present was glad to witness a foretaste of that spirit which we hope may yet exist between all God's people, by whatever sect or name they may be known. We believe that it will be among Christians as it is among nations—the more they get to know of each other, the less of war and bitter feeling will exist. Not least, then, among the benefits of May meetings, on which we lately dwelt, let us put down the fact that Christian people get to see that which is best in each other.

There are some members of our own Church who would much enjoy cultivating such friendly relationships with those from whom they differ on ecclesiastical grounds, but they have a sort of vague idea that they cannot do so, and yet be true to the principles of the Church. For our own part, we give way to none in loyalty to Church principles, and can honestly say—

> May each one greeting twice as worthy
> Love thee half as well as I.

Every time we take part in that

grand Te Deum in which we sing" Thou didst open the Kingdom of Heaven to all believers," we admit in theory, at all events, that the only qualification for heaven is that which every believer, whether an Episcopalian or not, enjoys. If it is true, then, that we have not only to meet hereafter, but to live for ever with those who our earth cannot pronounce our ecclesiastical shibboleth, the sooner we make friends down here below the better. . . .

Perhaps there are few directions in which the Evil One has gained so much as in the manner with which he has managed to divide up God's people into rival camps, sometimes very hostile to each other. Too often in our rivalry we have turned our guns on each other, instead of uniting to attack the enemy. Who that has read the biographies of Chalmers, Livingstone, Norman Macleod, Judson, Moffat, Wilson, Baxter, Duff, and McCheyne can doubt that in all essential points of Christian doctrine they were one with us Episcopalians?

We Churchmen too often speak of Nonconformists as if they were all political dissenters. That some of them are painfully political we cannot deny, but those who live in glass houses cannot afford to throw stones. We fear that too many of our own ranks are tarred with the same brush. Even were it otherwise, and it could be clearly demonstrated that there were no political Churchmen, surely it would still be our duty to return good for evil, to extend the right hand of fellowship and kindly feeling to those who do not see eye to eye with us. We shall not win over those from whom we differ by fighting them with their own weapons, but we may gain them by a spirit of Christian love. We ought to recognize that Nonconformists, generally speaking—with some noble exceptions, such as Dr. Horatio Bonar—want to see our Church disestablished. We, on the other hand, want to preserve that which we justly consider to be a legacy from our ancestors. On this point we must agree to differ. We honestly tell them that we shall use every legitimate means to preserve that which has been handed down. They will naturally take a contrary course. Outside this battle-field, however, there surely are plenty of opportunities for cultivating friendly relations. The more Christian love we Churchmen show, the less the Nonconformists will care to press their claims. The more of reasonable argument that is employed, and the less of bitter party spirit, the more likely we are in the future to come to terms. When political strife comes in at the front door, Christian love makes its exit by the back.

The great antidote to religious acrimony is for God's people to endeavour to see good in those from whom they differ, and, whenever practicable, to unite together against the common foe of sin. . . . We can cultivate friendly terms with those around us, and by degrees the springs of love will rise, and all will draw towards each other like so many rivulets and mountain streams which together form the great river which flows on, carrying life to the valleys below.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

June 16, 1887.

The tremendous event of the month has been the burning down to the foundations of the Opéra Comique, and the awful death of above a hundred victims. The flame of a gas burner caught a light drapery, and no efforts could extinguish the devouring element. The feelings of the Parisians were stirred, and intense sympathy with the sufferers attended the intense horror at the catastrophe. Money flowed, flowers literally overwhelmed the coffins of the victims; and concerts, theatricals and fêtes—stopped! No; redoubled their activities to gain thousands more francs for the survivors, the mourners, and the disabled, and to raise the public spirits! Excitement was immense. Notre Dame received the twenty-two coffins in splendid mourning pomp. The Roman Catholic clergy performed the ceremony, amid the sobbing dirges, funeral marches, piteous prayers, intoned and sung, partly by first-rate opera singers and partly by the cathedral choir. One of the artist performers sobbed out, "Pitiful Jesu!" till tears flowed from every eye. The Archbishop wrote a sorrowing, but manly, hope-inspiring letter, which was read at the ceremony. A portion of the cemetery of Père-la-Chaise was set

spirit for the vast price. Of course, the event was improved by various preachers, and in every meeting.

The principal event interesting Protestantism has been the opening of the Mission-house—a desideratum ardently looked for, the need of which was intensely felt by M. and Mme. Coillard, and every missionary who has returned home for rest, and every friend of the mission who visited the hired premises, as totally insufficient. It is situated at No. 102, Boulevard Arago. A chapel, with Gothic windows, distinguishes it from other houses in the quarter. The basement is devoted to the training of normal Sabbath-scholars for the missionary, while the more intellectual training goes on above. The speech of Pastor Bonier was much appreciated. It was followed by prayer from Dr. de Pressensé. After dispersing, to visit the various parts of the building, the friends present returned to the chapel, where the venerable Dr. Gustave Monod, M.D., the generous promoter of the new edifice, told of some of the wonderful dealings of God respecting this work, so rapidly begun and finished. He was followed by M. Grüner, on the part of the Building Commission; M. Lauga, who read the speech for M. Casalis; Baron de Dumbre, President of the Missionary Committee; M. Bogner, the present Director of the house; M. Jousse, in the name of retired missionaries; and Dr. Jean Morin, in the name of missionaries in activity.

While the Mission-house is thus happily opened, the normal Protestant School of Courbevoie closes at the end of July. This step was agreed upon previous to the late lamented death of M. Gaudard, the efficient director. The apparently increased need of such an institution, after fifty years' existence, renders the step taken a very serious one. The withdrawal of Government supplies and the lack of sufficient funds seem to be the reason of this conclusion, come to by the Society for the Promotion of Elementary Instruction among Protestants.

The Fête de la Jeunesse took place in Versailles, at Les Ombrages, fragrant with the memory of Madame André-Walther, whose son, Alfred André, has devoted the mansion henceforth to be a rest for the convalescent and weary.

The Crown jewels of France are now dispersed, having been sold by auction in lots to various parties, for 6,664,050 francs. Truly "there is a time to cast away stones," just as there is a time to gather stones together. In days of yore these gems had often filled the Government of the time out of financial difficulties, by being pawned; they were then the "golden egg"—now the bird is killed.

The difficulty of bringing men together to hear serious discourse on weighty subjects is felt more and more, if we may judge by the mixing up of more stirring topics with solemn things. The very league against atheism commenced its proceedings lately by a concert of music, after which a Protestant orator rose to prove the being of God. Dr. de Pressensé gave a lecture for the same society on the pronouncers of the league—Beaj. Constant, Victor Hugo, Lamartine, J. Favre, Henri Martin, Ed. Quinet, Eug. Pelletan, George Sand. Immense applause was elicited. The point was that these popular writers or speakers were no atheists. He called them great witnesses, and closed by a word from Mirabeau—"God is as necessary to man as liberty is to the people."

A curious article in one of the leading daily papers draws from the increased number of "religious" paintings in the annual exhibition, from the numerously-attended Sunday concerts of "mystical music," and from the tendency of young poets to celebrate moral and ideal philosophy, the inference that a new and youthful generation is awakening hopefully to shake off the yoke of Materialism. May this hope be realized; and, in order that it may be so, may Christians awaken to the fact that a sentimental belief in a Supreme Being—a first great cause—leaves the moral nature pretty much as it found it, and, consequently, may they not rest complacently satisfied with vague hopes! Men are willing enough to applaud talent, but when the practical fact and *sine qua non* of the new birth is pressed upon them—without which a man cannot even see the kingdom of God—applause turns to shrugging of shoulders, opposition, and scorn. Hopes based upon intellectual adherence only, where the conscience has not been shaken in its depths, have ever been fallacious. Every one of the "witnesses," forsooth, above named as to the existence of God gave brilliant but delusive hope to anguish Christians that they would not rest there, but come forward and embrace the Gospel. But the natural man receiveth not the things of God. While some are thus busied with the outworks, others are penetrating with God's own glorious weapon, the Gospel of Christ, into the heart of the citadel. The following letter, concerning a part of France already mentioned in past letters, will show the power of God and the wisdom of

God working the same marvels among us, as in years down when contrasted with the "complex works of man" are.

During the few last years the Lord has done incredible things in a corner of Poitou. At Mouzeuil (Deux Sèvres) He has kindled a flame which is beginning to extend afar. To His name alone be glory!

At present, Poitou contains thousands of Protestants plunged in ancient faithlessness and unbelief, looking priests, as if sent for purposes are supplied, by fashionable clergymen. But God has begun to visit them gently, where of yore dwelt the blood of the martyrs. He remembers our forefathers, and His spirit is breathing over the dry bones of the present day, and He is entering into them. In Mouzeuil alone, an important church was gradually formed in Nineteenth, for which Daphnis Mourey was praying a few moments before his death in his children of La Forêt, a few miles off. The Revocation of the Edict of Nantes reduced it to a very small number of faithful members; but in after years, tranquillity and worldly prosperity let down spiritual character in pastors and flocks; the consequence was ignorance and total darkness until the end of 1881. Servants of God visited Poitou from without, and great joy was the consequence. Truth struck many a conscience, and penetrated many a heart; sincere converts came in numbers to the arms of Jesus Christ, and a church was formed. An oldies was also created, with a means to the glory of God. We were called thither [Pastor and Madame Samuel Vernier] in 1886 to continue this work. In a few months' time we witnessed glorious things—viz., a spiritual work among dissolute youths, Catholic and Protestant. About forty young men and maidens gave themselves up to the Lord, and are now His faithful witnesses. The whole surrounding country is moved at what God is doing. From far and near people come to inquire what is this "new religion" which transforms the individual. Entire families among the rich have come to Jesus Christ, but the greater number are simple peasants. We are regarded as the most extraordinary people, and the adversary gets it proclaimed noisily that we practise witchcraft, suggestion, etc. All this, however, turns to God's glory, for people's interest is all the more excited, and anxiety for salvation spreads. A priest replied to some who asked what it was: "It is the religion of the first Christians restored."

We trust for a rich harvest, and are working with all our might to bring souls rapidly to salvation. We have formed a corps of Gospel volunteers numbering 32, who go spreading the Gospel in fairs, selling suitable papers, singing hymns, witnessing for God, etc. One of our young men had been called to military service, and one day he brought his sergeant (sergent fourrier), who had been once a student for the priesthood, and a dissolute libertine. In the first prayer meeting he attended at Mouzeuil, his sobs were audible, and he burst forth: "What a sinner, what a sinner I have been! Oh, I am past pardon!" But the Saviour received him, and now he is a faithful witness in the harvests. The ordinary of this sergeant, seeing a Bible on his table, asked what the book was. "God's book!" "Has God a book?" he asked, and an explanation was given that led him to say to himself, "If my sergeant has a soul, I must have one too, I suppose; and it must be saved like his." He came to Mouzeuil, and was converted. Another soldier, a Roman notary of good family, came also, and was saved; other soldiers in other barracks are also saved, and seek to press their comrades to come to the Saviour. Among the localities to which we are carrying the Gospel, Angé, in the south of this department, has been also awakened. A church has been formed there, and Pastor E. Vernier administered the Lord's Supper there for the first time last month. At La Châtaigneraie (Vendée) a hall has been opened; Catholics come in large numbers, and there is already gathered in Two hundred years ago, about a mile off, there was a flourishing assembly of Protestants. Glory to God! the Gospel banner is again floating over the place. At Mothe a large number of Catholics have passed from darkness to light, and a church is founded there. We have an immense field before us, and are called and expected on all hands. Glory to God! pauses are converted, as will at hearts at Mouzeuil, and our arguments are pretty well covered. We are about to open a school for Bible study, especially in view of the young men who are called of God, filled with the Holy Ghost and with love to souls. They will traverse our country parts and towns, penetrate into Brittany, and so for as means permit. The Lord is at hand, and we desire to give our whole life to Him. Who will help us?

The writer of the above was aroused and awakened during a time spent in Ireland, and never lost the blessed impulse. Clear Gospel, much prayer, stirring hymns, after-meetings, opportunity given for inquirers, are the means which the Lord blesses and accompanies with power from on high! How unlike the "complex works of man"—in France or elsewhere! When will this be understood among us? When will gropings in the dark cease? Oh! the time, talent, money wasted in beating about the bush, and in fatal criticising!

The Gospel is the only remedy, brought to bear on the soul of man in as direct a manner as possible by God's own agents filled with His own Spirit—men and women "taught of God."

A correspondent at Cherbourg sends us the following:—

In the spring of 1886 Mr. H. Cook, of Gosport, sent a "Gospel ship" to Cherbourg. Crowds came to hear; a few persons seemed to be converted; and M. L. Lecomte, who had been preaching on board, deemed it right to bring his wife and children and settle at Cherbourg. Individual liberality supported the mission for a time. Last year it had a gift of £10 from the Evangelical Continental Society; otherwise the only regular in-

cause is derived from the gifts of the congregation, which is chiefly composed of very poor people. The work, now small, would be capable of great extension. Evidently good has been done. On the quays and in the steam boats are most willingly received—often even asked for. The mission is primarily to the French, but there are English meetings also, chiefly attended by sailors. Mrs. Hosking, 40, Rue de l'Alma, Cherbourg, will gladly give information as to the mission.

GERMANY.

[From our own Correspondent.]

Berlin, June 15, 1867.

The last weeks have brought no news of particular importance. The Prussian Chambers have separated without discussing the Hammerstein proposition. In the meantime, two declarations against the tendencies for greater independence of the Church have been published—one by the Party of the Middle. They hold their annual conference at Potsdam, on the 7th of this month. They only claim larger financial assistance from the State, but wish nothing more. They declare that the development of the inner life of the Church, the gaining of laymen for church work, was more important than the form of the constitution. This is very true, but these things, in truth, do not exclude each other. The danger would only be if the questions of church polity diverted the attention of Christians from subjects of greater importance, and a warning as to prudence in this respect is certainly good; but the more freedom the Church has, the more laymen will be found gladly to work.

The "Liberal" portion of Berlin have taken a yet more decided position. They have sent a declaration to the Cabinet expressing their disapproval of the tendencies prevailing now to separate the Church from the State. This position, though it may seem strange, is yet very natural. They feel that a free church cannot and will never tolerate infidelity in her clergymen. The fact that parties teach in a church things directly opposite to her doctrines is only possible in the vast conglomeration of a State Church. The members of the Protestanten-Verein, therefore, seek protection from the State. We cannot deny that there is some advantage in the principle of large-hearted liberalism, in the spirit of which the kings of Prussia have always combated church matters. It was a safeguard against theological reactionaries; also one of the reasons why some truly evangelical movements had the freest scope in Prussia. But since that time religious life has developed itself much more, and desires freedom of action.

The "Liberals" have little understanding for the true life and power of the Church. The Berlin district synods, whose they have the majority, have again proved this. Several Christian institutions have been severely attacked there this year—the Young Men's Christian Association on the ground of being "Methodist," the "Vereinshaus" at the Wedding Place, and others. Of the latter it was said that it would have been better if it had remained a dancing saloon! Such language adopted by a synod requires no further comment. Fortunately, these attacks rather serve to accredit the institutions in religious circles.

The annual Conference of Pastors, held regularly in Berlin in the week after Trinity Sunday, was thinly attended this year, probably because the provincial clergy had preferred this time to attend the great assembly in April.

It is not long ago since the French Colony celebrated the 200th anniversary of their reception in Prussia after the repeal of the Edict of Nantes. A similar festival took place last month. Not only did the Huguenots driven from France find a home here, but also the Bohemians who had to leave Austria for their faith last century, met with a cordial reception from the King and the people of Prussia. The two Bohemian congregations in Berlin (the Lutheran and the Reformed), worshipping in the same church, have also celebrated their 150th anniversary.

GERMANY, ITALY, AND THE GOSPEL.

A vigorous effort has just been made to carry out a scheme for aiding the evangelization of Italy by Germany. On May 13 several German papers published an appeal to the Protestants of that country, inviting them to co-operate in the good work. The document was signed by several well-known and distinguished persons. Up to the present moment, England and America only have assisted Italians in the work of spreading the Gospel among the masses of their countrymen. It seems that Protestant Germany thinks that the best protest that could be made against the aggressive move-

ment of the Papacy in the Fatherland is to throw itself heartily into an earnest effort for the diffusion of those grand principles of the truth which were so prominently put forward by the great Reformer, Martin Luther. Little can it thought, when Prince Bismarck opened negotiations with the Papacy, that it would result in a stirring up of the Protestant spirit to aggressive measures against the very potentate who so sanctioned the liberty of residing in the Jesuits and converting the people to Romanism. As may be guessed, the moral and financial support will be given to the Waldensians, that body being the best known to them. It is to be hoped that this effort made by Germany will be a fresh means of calling the attention of the Italians to the importance which the attaches to the work of evangelization, to the spread of the Gospel, to the diffusion of knowledge, and religious freedom. May German Protestantism become a mighty factor in this work of making Christ's kingdom come in Italy, where ignorance and superstition still wave a noble race and a lovely land.

ITALY.

The question of reconciliation between the Government and the Vatican has come somewhat prominently to the fore through the late festival at Florence. Church and State have been brought face to face at the Duomo. It was remarked that when the Archbishop Cecconi came forward to give the blessing, the Queen crossed herself devoutly, whilst the King and the Crown Prince did not. This was and is significant. The allocution which Leo put forth almost immediately after the ceremony of the uncovering of the front of the cathedral shows no diminution of the Papal claims to territory in Italy. In it he asserts he is anxious, as he has frequently stated, to see Italy strong and powerful, and to realize his ardent wish, that all her differences with the Holy See shall speedily be adjusted—not, however, at the cost of what he persists in calling his just demands. And it is to be noted that he says: "The injustice and the indignities thrust upon us do not come so much from the masses as from the machinations and proceedings of factions. Let it be well understood that the only way of reconciliation possible is, that the Roman Pontiff shall be acknowledged to be supreme in all things, that he shall not be subject to any power of any kind whatever." How are the mighty fallen! Is this a successor of St. Peter—he who wrote: "Submit yourselves to every ordinance of man, for the Lord's sake, whether it be to the king, as supreme; or unto governors, as unto them that are sent by Him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." Well would it be for the Italians to understand the true biblical revelations between Church and State, and so thoroughly to understand them that they might be able intelligently to point out to all the line of duty to be pursued by both parties. Unfortunately, the right comprehension of the case is little cared about by the writers in the newspapers or periodicals. The conscience here is weak, or is indifferent or dead, and the mind obtuse. The *Opinione* and the *Fanfulla*, and some few others, are honourable exceptions to the rule. But the Liberal press is too case of Italia "una e indivisibile." Have they ever read that sentence, "While men slept, the enemy came and sowed tares"? The Italians, in the masses, are terribly behindhand in education. It remains to be seen what will happen if the Vatican votaries decide to take part in the next election, and the influence of the Jesuits is brought to bear on the ignorant and easily moulded. A Chamber with a majority in favour of, or in league, more or less, with the Curia, would simply mean that Italy had turned her back on enlightenment and progress, and had entered on the downward road to disintegration and death. That Italy has noble and valiant men cannot be denied. The remarks in the *Reforme*, by Sig. Crispi, are worthy of notice. He says, addressing the Pope, as it were, on the Papal demands: "Italy has passed the laws of the guarantees, and what she has done must suffice. You do not choose to recognize and accept her overtures and decision as by law established? Very good. Further parley would be useless. The matter is ended. Italy can afford to stand by and look on." If, as may be supposed, Depretis inspired the remarks in the *Popolo Romano* he has not been so happy. He has shown signs of wavering, stating that possibly the conditions relative to the condition of the Papacy and the Quirinal might be revised. Signor Bovio, on the contrary, sounds a note of warning to which it would be well for the Italians to give good heed.

"Rome," says he, "has consolidation power more fatal to the country than a ruinous war." To those Liberals who are disposed to side (in any case, certain points) to Vatican pretensions, the *Osservatore Romano* speaks thus decidedly: "It is desirable that the words of the Pontiff, when he says that he desires to be at peace with Italy, and that all the good has gathered to numerous failings in his heart, should be understood in connexion with other statements of his. It is quite wide of the mark to take them alone, as though they were simple and unconditional. Those who imagine that because his Holiness makes use of calm and apparently conciliatory language, therefore he has abandoned his so-called rights, are most egregiously. The kind of justice which he demands involves irrevocably the restitution of that which he has always demanded—namely, the re-establishment of the temporal power, especially over the city of Rome, and without which, it is clear, he is utterly unable to conceive a true and absolute liberty for the Vatican rule—the only kind of liberty with which he is determined to be satisfied. This is the true meaning of his allocution, and unless these claims of his are satisfied, he will never make peace with the country. To ignore the gravity of the situation, to neglect looking it full in the face, or to obtain peace at any price, or even at the price of concessions which ought never to be even thought of, although insidiously and alluringly invited, ill becomes any man who has the welfare of the Italian nation at heart." An organ of the Vatican party, in view of such sentiments as these, thus comments: "Our article on the last pontifical allocution is the object of comment not only in the Liberal press in Rome, but throughout Italy. We expected it would be so, and are glad of it, for it shows that there is now no misunderstanding with regard to our demands, no further ground for fallacious hopes or dangerous delusions. . . . You have taken away from the Pope his dominions and Rome. Justice demands that you restore that which you have wrested from him, especially the Eternal City. Without you do that, the Pope can regard his position neither as free nor independent." In an article in the *Nuova Antologia* Signor Bonghi says: "Let it be proved that reconciliation will be advantageous to the Papacy and to the kingdom, and let it be shown how it is to be brought about. Two things for certain can never be done: one is the union of territory to the Pope; and the other, the giving up one iota of our liberty to him. Outside points to the Law of Guarantees may possibly be susceptible of some change or modification. In any case, the question is before the public, and it is for the Government and the people to discuss it." How will it end? Leo is desiring to have certain conditions secured him by means of international guarantee. How long will Italy tolerate a fiction which, as usual, seeks foreign aid to enforce its pretensions? The moral influence of the Papacy seems worth very little, since it cannot enforce its just claims, as it pretends, among its own sons. As far as the *Osservatore* may be looked upon as representative of public opinion and Government intentions, nothing but full enjoyment of perfect liberty in the exercise of his spiritual functions can be, or ever will be, conceded to his Holiness by the Italian people. That he shall have due respect in such is guaranteed; beyond that, nothing can be subject even of negotiation.

THE CHURCH OF ITALY.

The sixteenth General Assembly of the Free Church of Italy was held in Florence, at 7, Via dei Benci, on May 21, 22, and 23. The opening discourse, delivered by the President, Signor Alessandro Gavazzi, was of unusual eloquence and fervour. Notwithstanding his advancing years, the Professor carried his audience with him from point to point to the moment when he reached his final sentence, the interest increasing as he led them onwards, eventually leaving them profoundly impressed with the gravity of their responsibility, and the necessity and duty of their vigilant and zealous yet prudent aggressiveness with regard to the superstitions of the ignorant and deluded votaries of the Church of Rome, and the wily plottings of the present advisers of the occupant of the chair of St. Peter. Nor did he fail to impress upon them the necessity of vigilance with regard to the due fulfilment of their duties, whether as pastors or evangelists, and urged them to a prayerful watchfulness with regard to their own personal godliness. On the subject of union with the Waldensian Church he remarked: "I do not retract a single sentence of what I have said regarding my much cherished project of union, so as it be done with dignity, reciprocity, and charity. If our Italian churches seek union with other Italian churches, it is not because we are discouraged in our work, or have lost faith in ourselves, for we feel sure that God is with us. Neither is it

because our means are falling short, for we well know by past experience that our Heavenly Father careth for us, and will supply all our needs; but we desire it in order that the work of the Lord shall go forward more vigorously, and that Italy shall be more extensively and wisely evangelised."

After the religious service, the veggio of the preceding Assembly passed to the reception of the delegates. Twenty-seven churches sent representatives (thirty-seven in all).

THE MONASTERY OF MONTE CASINO AND THE PROTESTANT SCHOOLS AT NAPLES.

The following extract of a letter from the Rev. T. Johnston Irving, of Naples, will be read with interest. The Secretaries of the Evangelical Alliance will gladly receive and forward any contributions towards the cost of the school building:—

A few months ago, along with several friends, I paid a visit to the famous monastery of Monte Casino. This monastery, as every one who has travelled in South Italy knows, is situated on the top of a mountain midway between Rome and Naples. The situation is one of the finest imaginable; the view in all directions is extensive and grand; north, south, and east, are seen innumerable peaks of the Appennines. Towards the west, one catches a glimpse of the sea near Gaeta, and at one's feet is stretched out the fine plain through which the Garigliano flows—the "Liris silent river" of Horace. The course of the river is very tortuous, and the distinct view one gets of its windings from the mountain-top reminds one of the "many Forth unravelled" as seen by Wordsworth from Stirling Castle. As we drew near the monastery our attention was arrested by something printed in red paint on a large boulder by the wayside. It was with no slight surprise we found that this was a prayer in Latin for the conversion of England to the Roman Catholic faith. We were told it was the will of an English monk who had formerly belonged to the brotherhood on the mountain. This was not the only or most interesting prayer of like import that we were to see. After we had been shown over the monastery, the monk who acted as our guide took us to inscribe our names in the visitors' book. It was with very evident satisfaction that he showed us the signatures of eminent persons who had visited the monastery; some of these were very eminent indeed; among other names were those of King Humbert, Gladstone, Renan. But the monk kept his best name for the last; it was that of an Englishman—John Henry Newman's. This name was affixed to a prayer—a prayer identical in import with the monk's on the boulder by the wayside—for the return of England to the fold of the true Church.

Reflecting on these prayers and on our relation to them cannot but induce feelings of sadness. That they were honest and earnest is beyond doubt, but honest and earnest as they undoubtedly were, it is our bounden duty to pray in our turn that they may never be answered. This both our religious convictions and our patriotism compel us to do for our own land. Many of us believe that our duty extends much further than this; we believe God is calling on us to rescue men and women from the errors and superstitions of the Church into whose fold Newman prays that England may be restored.

I wish to give a short account to the readers of *Evangelical Christendom* of a work in Naples which is combating, and not unsuccessfully, the evils of Roman Catholicism. The work to which I refer is a high-class school conducted on Evangelical principles for the daughters of Italians of the middle and higher classes. The school was started nearly twenty years ago by an earnest Christian Englishwoman, assisted by the then Scotch minister of Naples. The attempt was a bold one, requiring both great courage and strong faith. For many years it seemed more likely that the school would fail than succeed. Its promoters were several times on the point of abandoning their work in despair. To find money to pay their way was most difficult, and, what was worst of all, they could get but few scholars. But God, by His grace, enabled them to hold on, and the day of small things has become a day of wonderful achievement and of rich promise. The school whose early existence was so precarious has now an attendance of 130 girls. More than two-thirds of this number are girls from Roman Catholic families belonging to the classes we are endeavouring to reach—viz., the middle and higher classes. About two months ago, we removed our school to a new building of our own. This building, with its site, has cost us over £10,000. Over £3,000 of this money has yet to be found. But our work is of God, and our debt will be paid. Our new school is, without exception, the finest in South Italy. It is situated in one of the newest and most healthy parts of Naples. We have accommodation for between thirty and forty boarders, and our class-rooms are

large enough for double the number of scholars we have at present.

Evangelical Christendom is at present telling of Sunday-school work on the Continent. Our school can give a good account of itself in regard to such work. But our Sunday-school work is done on week days. The school is opened every morning with a religious service, at which all the children have to be present. The first lesson in each class every day is a Bible lesson. The Bible is taught as thoroughly as any other subject, and is examined on at our public examinations just as other subjects are. Now and then we have a petition from a parent to allow his girls to miss the Bible lesson; but such a petition is never granted. We let it be distinctly understood that we can only receive girls on condition that they are present at the morning service and attend the Bible lesson.

I do not think it is possible for us to overestimate the importance of the work God is giving us to do in our school. The curriculum of our studies extends over a period of eight or nine years. The girls come to us young—in their fifth or sixth year—and thus we have the formation of their minds and hearts when they are most capable of being shaped and influenced. When they reach womanhood, many of them will occupy high positions. They will be the wives of men who, whether in social position or political connexion, will have powerful influence either for evil or for good. "What knowest thou, O wife, whether thou shalt save thy husband?"

SPAIN.

ROMISH INTOLERANCE.

The Rev. W. Moore reports on June 7 from Puerto St. Maria the following case of cruel intolerance:—

In cases of administering the rite of extreme unction to the dying it is customary in Spain to go in procession through the streets, the priest carrying aloft the "custodia," and an acolyte ringing a hand-bell, at the sound of which all passers-by are expected to kneel until the procession passes.

Since the establishment of religious liberty in 1866, it is no longer obligatory on all to conform to this custom, and, consequently, many, from conscientious scruples, refrain from doing so, although, if possible, they endeavour to get out of the way, so as not to give needless offence.

To-day, a poor woman—a member of the Protestant community—was passing through one of the streets of this town, and on turning a corner came into contact with "the procession of the Host." Not prepared to kneel, and unwilling to appear disrespectful, she stepped aside into a doorway to let the procession pass; but the priest rushed after her, dragged her out, and with great violence endeavoured to force her on her knees. Not succeeding in this, he handed her over to two policemen, and charged her before the Judge of First Instance with insulting the "Established religion." The Judge took the priest's declaration (in writing), absolutely refused to hear the poor woman, and ordered her off to prison to await her trial. Heaven knows when this "trial" may come on, and so this poor wife and mother is excluded from her home for an indefinite period. When her trial comes it will be a mere travesty of justice, unless we can secure the services of a respectable advocate. We are anxious to make this a test case, to see whether, under the Spanish Constitution, Protestants can be imprisoned for not offering an act of worship to the "Host." Perhaps some of your readers may feel disposed to aid us with funds for the employment of counsel. If so, will they please send contributions, however small, to Donald Matheson, Esq., 120, Queen's Gate, S.W.

AMERICA.

The various churches in America have been holding their annual meetings. One of the subjects which have attracted special attention has been that of union or of friendly co-operation between kindred churches.

There are two very important steps that have been taken in the direction of Church unity. One has to do with the relation of the Northern to the Southern Presbyterians, and the other with the propositions for unity put forth by the Episcopal Bishops.

For many years the Northern Presbyterians have been holding out the olive-branch to their Southern brethren, and have made it perfectly clear that they would welcome reunion. But the Southern Church has held back. The offence they urge is just this: During the war the Old

School Church North took action condemning the sin of rebellion and supporting the Government. This offended the Southern Church. They said it was a great wrong for a religious body to take political action, and that this action must be rescinded. The Northern Church replied that the action was not taken by the present Presbyterian Church, but by one of the branches out of which it was organized, and that they could not rescind it. So they have asked that bygones be bygones, and that on the basis of present fellowship they come together. The South was unwilling, and now, at last, the Northern Assembly has taken action approving the general principle that religious questions only belong to the General Assembly. This action was telegraphed from Omaha to the Southern General Assembly in St. Louis. Meanwhile a great contest was going on in the Southern Assembly. Dr. Smoot, of Texas, led the forces against union. To him replied Dr. Otts, of Alabama, and the discussion was long and hot. At last it was decided, by a vote of about two to one, to appoint a committee, not of conference about union, but of inquiry, to find out whether the action taken at Omaha is really such as to obviate the objection, and to meet fully the high demands of the Southern Church, and also to learn whether there is another snag in the Negro question.

This is something to be grateful for, if not much. The two Assemblies will meet in the centennial celebration next year in Philadelphia, and the tide of union will rise much higher. But we need not look for any immediate union. Many at the North are very cold about it, on account of the supposed conservatism of the Southern Church. Many at the South object because it will throw white and coloured ministers and elders into the same body. It seems to be generally expected at the South that a separate coloured Presbyterian Church must be the price of reunion. But that will not be listened to for a moment at the North. But the appointment of committees by both bodies to investigate the matter is a great step now for the first time taken. The union is sure to come at last, and would come very soon but for this Negro question. If that causes any serious delay, there will be a disintegration of the Southern Church by the dropping off of churches, presbyteries, and synods along the border, and in Florida and Texas, which will prefer to join the larger body, and get the great advantages of that connexion. Indeed, that process has already begun, as was distinctly stated in the speeches at St. Louis.

The proposal of the Episcopal Bishops also came before the Northern Presbyterian Assembly. The great and influential presbyteries of New York and New Brunswick (which includes Princeton) had recommended the appointment of committees of conference such as the Bishops had asked for. But the fourth of the essential principles on which only, according to the Bishops, union could be accepted—namely, the historic episcopate—was not one which gave any hope of success. Many declared that it could not be considered with any self-respect, especially as coming from a body which had refused unwilling to recognise any church outside of their own. But hardly had the General Assembly met at Omaha before it received a most respectful message from the Episcopal Convention of Nebraska, addressed to the Assembly of the Presbyterian Church. It was received with equal politeness, and made a most helpful impression. Still this was not enough to carry the Assembly to a favourable reception of the Bishops' proposition, and the overtures of New York and New Brunswick were not adopted. The Committee on the subject presented a report to the effect that as they had received no communication from the Episcopal General Convention on the subject, they were called upon to take no action, except to lay down the general principles on which unity must rest; and so they recommended that no Committee of Conference be appointed. At this moment it was announced that a communication had been received from the committee appointed by the General Convention, and that with it the proposition of the Bishops was officially presented to the Presbyterian General Assembly. Here was a second recognition of the Presbyterian Church, and the basis of the report just presented at once fell out from under it. There was nothing to do but to refer the report back to the committee, which speedily brought in a new report, recommending the Committee of Conference asked for.

At present there is no sort of light on the question how union between the Episcopalian and any other denomination can be accomplished. It seems that there are only two ways conceivable, one of which is for the other denominations to allow their ministers to receive in addition to their own ordination the ordination of Episcopal bishops; and the other of which is that Episcopalians shall be brought to see that pastors of other

denominations are true and scriptural bishops. Conference, however, even if unsuccessful in its direct object, will have great incidental advantages.

The Reformed (Dutch) Church has discussed union with the Presbyterians, and postponed action. The Congregational Home Missionary Society has discussed fraternal relations and comity in mission fields. Wherever Christians gather together it is the foremost topic, and therein there is hope and the promise of progress.

SUNDAY-SCHOOL WORK ON THE CONTINENT.

By the Superintendent of the Sunday-school Union Continental Mission.

We give this month a short account of the beginning and growth of the Sunday-school movement in Denmark and Belgium.

DENMARK.

The first Sunday-schools in Denmark were purely secular. Though held on the Sabbath, their declared object was simply "to provide instruction in reading, arithmetic, correspondence, book-keeping, grammar, and the history of the country," no attempt whatever being made to impart religious teaching.

The Society for the Promotion of Sunday-schools, which began this work, was established in 1800 by the Rev. N. H. Massmann, clergyman of the German Church, Christianshavn, a suburb of Copenhagen. For the first half-century the schools were of four classes: (1) for masters, (2) journeymen, (3) apprentices, and (4) such persons as belonged to no trade. The apprentices were taught gratuitously, but classes 1, 2, and 4 paid 9 marks quarterly (3s. 4d.). In 1835, however, the latter condition was dispensed with, "as this part of the community seemed no more to want such means for the acquisition of useful knowledge."

In 1853, the society abandoned these three classes, and from that time admitted apprentices only. In 1866 it had 12,792 of the latter, a capital of 28,000 rix-dollars (£3,110), an average annual income of 3,200 (£355), and expenditure of 3,000 dollars (£333).

So far back as 1827 the London Sunday-school Union offered £10 to help in commencing schools on a religious basis. In 1828 "two had already been established and were well attended," and in the following year a third was organised. These were respectively at Breda, with 25 scholars; Taarbek, with 45; and Roskyal with 30, "some of whom were adults." The work, however, met with opposition, though the report for that year bravely says, "The more the enemies of Christianity oppose the more must the Lord's servants exert themselves."

The London Committee also bore the cost of an edition in Danish of "Watt's First Catechism," and in 1830 granted £15 "for teachers' salaries, as there was no getting their services gratuitously." Similar grants were continued yearly, at the rate of £5 per school, till 1850.

In 1831 matters were looking rather gloomy. The report mournfully remarks, "It does not seem likely that the Sunday-school system will extend in this country." However, three years later prospects were brighter, "the condition of the schools being satisfactory," and in 1839 two additional schools were opened. The following year the movement was approaching its zenith, "such favourable reports having reached the Queen as induced her to take an interest in them," and in 1842 she was present at an examination in which 200 scholars took part, when "she was delighted with the good progress they had made."

After that, however, the aspect darkened again. In 1844 "no gratuitous teachers could yet be got;" in 1849 "one school was given up," another was "not doing well," and the remainder carried on a languid existence for only a short time longer.

In 1858 a new and more successful attempt to implant the real Sunday-school system was made by some American Episcopal Methodists. In 1869, a gentleman who had seen their schools commenced a Lutheran school, and in the same year founded the Lutheran Sunday-school Mission. At first it "met with distrust and ill-will, because the Sunday-school was considered a foreign innovation, and unnecessary, as the day-school teaching, in which religious instruction formed an important part, was so excellent."

Nevertheless, in 1874 "Sunday-schools were finding their way, several having been commenced in different parts of the country." The attendance, however, was small, probably not exceeding 800 in the aggregate, yet this

was regarded as "a hopeful sign in a kingdom with a population not exceeding a million and a half."

Since then the work has made steady though not great nor rapid progress. Unfortunately, for lack of a Central Committee, no systematic effort to obtain full and sufficiently reliable statistics has ever been made. Those last received, though not vouched for as complete, show that at the end of 1885 there were 252 schools, with 922 teachers and 16,370 scholars.

The London Union has repeatedly sought to have a missionary appointed, but thus far unsuccessfully. No one possessing the necessary qualifications and experience has been forthcoming, and, so little are the spiritual needs of the Continent understood in this country, the Committee has always been sadly hampered in its missionary operations through a depressing inadequacy of funds. Will the readers of *Evangelical Christendom* generously help to supply this need?

BELGIUM.

The records regarding Sunday-school work in Belgium in past years are very meagre.

In 1834, the British and Foreign Bible Society sent an agent to Brussels, who soon felt that preachers and evangelists were greatly needed to follow up the work of the Bible colporteurs. To give effect to this sentiment, a small Committee was formed, which was the origin of the Belgian Evangelical Society, and which eventually became the Belgian Missionary Church. Its work was organised and developed by the late Pasteur Leonard Anet, who for over forty years was its able and indefatigable Secretary-General. One part of its policy has been to bring the young as far as possible under religious training.

The London Union, always on the alert to assist Sunday-school work, made a grant of books in 1841 to an English school in Brussels. The same year the Committee received an application for French books from Pasteur Fanchaud, for use in his school. A translation of their "First Class Lesson Book" was then almost ready, and it was decided to print it forthwith, and to proceed with a translation of the "Second Class Book" also.

In 1842, Pasteur Fanchaud, returning thanks for another grant, reported that there were at that time eight schools in Belgium, with an average of thirty to forty scholars in each.

The following year the Belgian Evangelical Society issued a document drawing attention to the "zealous, untiring activity of the Romish priests against all efforts for teaching the Bible to the young," which rendered Sunday-school work all the more difficult.

Passing on to 1852, we find that Pasteur Verrue, of the Paris Sunday-school Society, was sent to visit sister churches in Belgium, when Pasteur Anet informed him that the Evangelical Society had then a Sunday-school in connexion with each of its stations.

In 1858, the London Union made a grant to a school held in the Evangelical Church, Boulevard de l'Observatoire, Brussels, which numbered sixty scholars and nine teachers.

The Continental Committee of the Union, in 1873 and following years, was in correspondence with friends in Belgium, and though "no organized effort was possible," was "constantly watching for favourable opportunities of extending their operations as the providence of God might open doors of entrance;" rendered help freely, where it felt justified in doing so, to those who, "labouring under great disadvantages, were still hopeful that small beginnings would develop, with fostering care, into large and prosperous movements."

Between 1878 and 1884, while engaged as one of the missionaries in France, the late well-known Jean Paul Cook made occasional tours in Belgium, considerably helping and stimulating the work by such visits.

L'Eglise Chrétienne Missionaire Belge has now 27 stations and 56 branches, where the Gospel is preached, and the young are taught. The Reformed Church also has 11 stations, in most of which Sunday-schools are held.

Notwithstanding the opposition of the Roman Catholic Church, the work grows. Yet it is under terrible difficulties that it is done at all, often not without great risk, as the Papal power still holds, wherever it has a chance, conscience and liberty with a cruel iron grasp.

Home Intelligence.

THE Prince of Wales laid the foundation-stone of the Jubilee Memorial Home for Destitute Boys, which is to be erected in Shaftesbury Avenue to replace the present home in Great Queen Street, in connexion with the National Refuges.

ON Thursday, June 16, the Princess of Wales distributed the prizes at the Royal Victoria Patriotic Asylum for Girls at Wandsworth Common. The Prince Consort was the first President of the Commission in connexion with this institution.

THE result of a plébiscite on the liquor traffic question taken in Edinburgh has been announced. Large majorities were declared to have voted for entire popular control, for prohibition, for reduction, and against granting new licences. There are 41,670 voters on the municipal roll, and of these 27,720 returned papers.

MR. CHARLES HOWARTH, of Glenbank, has presented to the inhabitants of Muirkirk a monument which he has erected in the village cemetery to the memory of the Covenanters who suffered martyrdom in the parish in 1680 and 1685.

ARCHDEACON BARDSLEY has been appointed Bishop of Sodor and Man.

THE Rev. Canon Eden, Inverness, has been appointed to the charge of the parish of St. Pancras, London.

THE Rev. Dr. Forrest, Vicar of St. Jude's, South Kensington, has been appointed Prebendary of St. Paul's Cathedral.

ON Thursday, June 2, the Earl of Wemyss formally handed over a new parish church at Aberlady, which he has erected at his own cost as a memorial of his two sons. The Rev. Principal Cunningham, of St. Andrew's, preached the inaugural sermon.

Monthly Survey of Missions.

AMERICAN BOARD.

IN the *Missionary Herald*, an appeal is made for special help for the missions in Turkey, which are in circumstances of peculiar difficulty. We are sure that there are many in England who will learn with sorrow of the very great distress that prevails in that unhappy country, and who perhaps will be able to render a little aid towards the support of the efforts made by our brethren in America. The *Herald* says: "Strenuous efforts have been made for years past by the Prudential Committee of the American Board to diminish expenditures in the Turkish missions, in order to meet the necessities of the work in other fields, as in India, China, and Japan. The native Christians have been urged to assume the support of their own churches and schools, and some of them, in view of their peculiar circumstances, have made generous response. The self-denying efforts of many to educate their children, to erect houses of worship, and to secure the necessary means of living for their preachers and pastors are worthy of all praise. Notwithstanding the exactions of the Government and the general poverty of the people, the number of self-supporting churches compares favourably with that of home mission churches in our own favoured land. But for the political situation, the paralysis of trade and the mechanical arts, and the utter exhaustion of the country,—compelled of late years to maintain an immense army, so as to be ready to thwart the designs of Russia and Austria, at an expense hardly less disastrous than that incurred by actual war,—the missions of the Board in the Turkish Empire would now be far on the way to independence and self-support. As it is, shall we give up these struggling evangelical communities,—the very life and hope of the millions of this great empire, whatever may be its political future,—or shall we continue to render them such assistance as may secure the ultimate triumph of the Gospel? In November last the Committee, in the exercise of a wise discrimination in the distribution of funds that were inadequate by nearly 100,000 dollars to meet the demand of all the fields, was unable to grant several urgent requests from the Turkish missions. The result is even more painful than was anticipated. Letters from several stations dwell upon the distress which will be occasioned if native preachers and teachers must be dismissed,—in one instance possibly

ten at a single station, where, by reason of the ravages of locusts last year, the cost of wheat and other breadstuffs had been raised to famine price. What can be expected from a people whose wives and children are suffering for the necessaries of life, toward the support of their own religious institutions! In the meanwhile, throughout the entire Turkish field, tax-gatherers must get from the non-Moslem population the means of enabling their Moslem neighbors who have been drafted into the army. Piteous tales of exaction and bitter wrong—lands and houses, such as they are, sold for taxes; the last goat taken from the widow, the last blanket wrested from the mother and children—only illustrate the wretchedness of the people and the straits to which the Turkish Government is driven in its desperate struggle for life."

In happy contrast with the condition of things in Turkey is the state of Japan, which country is making astonishing progress in enlightenment. The very success already attained increases the demand for more help—not so much for money as for living agents. Within the last few months a remarkable interest in Christian education has been developed, wholly without precedent in missionary history. The progress in education generally, the establishment (by the Government) of colleges and schools of every grade at the great centres, and more recently the urgent demand for instruction in the English language as a means of readiest access to the varied resources of English culture and civilization, do not satisfy the more thoughtful Japanese. The character formed in mission schools, under the influence of Christian teachers, is now seen to be of a higher type; the young men and women who come out of these institutions are living witnesses to the power of the Gospel as an educational force far beyond the possibilities of a merely secular education. The result is a call from many points for Christian teachers, and a readiness on the part of the Japanese themselves to erect the necessary buildings and to assume all the incidental expenses, if only Christian teachers can be secured. It is not secular education that is wanted, as that can be had of equal quality and at far less expense in Government institutions. It is an education that elevates and purifies character that is wanted; an education pervaded and controlled by Christian ideas. Men of high station and influence in their several communities, not known as Christians nor specially interested personally in the Gospel, are yet moving to secure such a Christian education for their sons and daughters. It is thus largely through Christian education that the first work for the evangelization of Japan is now to be carried on, and at no other expense than that of sending out and supporting the comparatively few foreign teachers who are needed in the work.

A very cheering item of intelligence comes in the shape of news of a very marked work of grace at Bailundu, Africa. The mission in this place was begun in 1880, but the missionaries were expelled in 1884, and the work was resumed only a few months ago by Mr. and Mrs. Sanders. A number of lads have from the first gathered round the mission as workers and pupils, and it was among these that the spiritual movement began. Mrs. Stover has written an account of it, especially adapted for being read by children. She says: "One boy, a slave of Chikulu (the chief) brought a little chicken (as a contribution to the fund for the missionary steamer, the Morning Star). He said 'twas all he had, and he wished 'twas more.' This same boy is one of our Christians and a good scholar, but he has very little time to come to school. When he watches the cattle, he drives them up to the mission premises in the morning, comes in and gets his reading-lesson and table on his slate, goes off into the woods and learns them,—then drives the cattle back, comes in, recites his lesson, and is off again. Such a boy will make something, I believe. Yesterday, this boy, with two other slaves of Chikulu, was here, as usual, for the Sunday service. Chikulu came rushing in with a club, caught one of the boys by the neck, and was about to beat him. Mr. Stover made him let the boy go, and told him to go outdoors. As he did not go, Mr. Stover took him by the arm and led him out, taking the club from him and telling him that if he wanted his slaves he must come and ask for them like a gentleman. Oh! you can scarcely imagine the change in our boys! Their prayers for themselves and their friends are touching, but especially so are their prayers for us missionaries, that we may have strength given us and power from God to learn this language and give the Bible to all this people. Cato prayed the other day that they might be like the Uzia tree, which is never barren, but while some of the branches are bearing ripen-

ing fruit, others are putting out buds and blossoms. At Christmas we killed a calf and gave a dinner to more than forty. And this time it was Cain who asked the blessing! In the evening we had a tree for the twelve who stay with us. Oh! words cannot express our joy and happiness! All these persecutions only tend to make them stronger and to develop their characters. They are eager for the Bible. Mr. Stover reads to them from the New Testament every evening, but, not being satisfied with that, they say: 'Cannot we have something to read in the morning!' So each day he translates and prints on his typewriter a portion of the Bible for them to read. Oh! if you could only see them yourself, the dear boys and girls! We pray for wisdom and grace to guide them aright."

CHRISTIAN LITERATURE FOR CHINA.

The Rev. J. C. Gibson, of Swatow, in a long and admirable letter addressed to the Tract and Book Society of Scotland, throws a good deal of light on the question of the alleged unity of language in the Chinese Empire. He says: So much has been written about the unity of the language of China that the importance of the various vernaculars has been greatly under-estimated. Dr. Carstairs Douglas has given an admirable statement of the importance of the vernaculars in the preface of his dictionary. Speaking of the "Amoy Dialect," he says: "Such words as 'dialect' or 'colloquial' give an erroneous conception of its nature. It is not a mere colloquial dialect or patois; it is spoken by the highest ranks just as by the common people, by the most learned just as by the ignorant; learned men, indeed, add a few polite or pedantic phrases, but these are mere ornaments (and even they are pronounced according to the Amoy sounds), while the main body and staple of the spoken language of the most refined and learned classes is the same as that of coolies, labourers, and boatmen. Nor does the term 'dialect' convey anything like a correct idea of its distinctive character; it is no mere dialect variety of some other language; it is a distinct language, one of the many and widely differing languages which divide among them the soil of China. The so-called 'written language' of China is indeed uniform throughout the whole country; but it is rather a *notation* than a language; for this universal written language is pronounced differently when read aloud in the different parts of China, so that while as written it is *one*, as soon as it is pronounced it splits into several languages. And still further, this written language, as it is read aloud from books, is not *spoken* in any place whatever under any form of pronunciation. The most learned men never employ it as a means of ordinary oral communication even among themselves. It is, in fact, a *dead language*, related to the various spoken languages of China somewhat as Latin is to the languages of South-western Europe. A very considerable number of the spoken languages of China have been already more or less studied by European and American residents in the country, such as the Mandarin, the Hakka, the vernaculars of Canton and Amoy, and several others. These are not dialects of one language; they are cognate languages, bearing to each other a relation similar to that which subsists between the Arabic, the Hebrew, the Syriac, the Ethiopic, and the other members of the Semitic family; or again between English, German, Dutch, Danish, Swedish, etc." Of the vernaculars now described the Mandarin alone has been reduced to writing by the Chinese and cultivated as a literary vehicle. But the Amoy dialect is spoken by a population estimated at eight to ten millions; the Foochow by about five millions, the Swatow by about the same number, the Hakka by rather more, and that of Canton by some ten millions. Is it too much to plead for that we should have the Word of God and a Christian literature in all these vernaculars, each of which is the mother tongue of so many millions? It is the only language spoken in their homes, and is the only one that can reach their understandings and their hearts. It is one of the greatest achievements of Christianity that it moulded the rude vernaculars of Europe into the splendid literary instruments which they now are. It abolished the hateful distinction between a reading class and the body of the people. It seized on the language of the common people, and elevated it by flooding it with the heart-stirring truths and far-reaching sympathies of the Gospel. The language of books and the language of the people were brought closer together, to the immeasurable advantage of both, and for long the common people have read their Bibles in the language of their daily life. Christianity has the same mission to achieve for the peoples of South China. They need the Word of God in their mother tongues, so that, as Wycliffe said, "pore Cristen men may some dele know the text of the Gospel."—*Britain.*

Evangelical Alliance.

ABERDEEN CONFERENCE,

SEPTEMBER 20—28.

THE arrangements for the approaching Annual Conference to be held (D.V.) in Aberdeen, September 20—28, are progressing satisfactorily, but are not yet quite complete. Much interest has been awakened in the "granite city" itself, as well as in other places, especially in the north of Scotland; and it is fully expected that a large number of Scottish Christians will avail themselves of the opportunity of attending a conference of the Evangelical Alliance, this being the first occasion on which it has been held so far north.

The Council earnestly hope that there will be a large attendance of members and friends of the Evangelical Alliance from all parts of the kingdom. The invitation from the Aberdeen Committee is a very cordial one, and they offer a hearty welcome and Christian hospitality, so far as possible, to all who may signify their intention to be present to the Secretaries of the Alliance, 7, Adam Street, Strand, London. [This should be done as early as possible.]

The following is a list of the Committee formed in Aberdeen to carry out the local arrangements: The Revs. H. M. Adam, D. Beatt, Principal Brown, D.D., and W. S. Chalmers, Major Craigie, James Crichton, Esq., C. B. Davidson, Esq., Dr. Farquhar, G. C. Fraser, Esq., Lord Provost Henderson, George Jamieson, Esq., Robert Lumsden, Esq., J. D. Mackie, Esq., Alfred Macleod, Esq., the Revs. J. Mitford Mitchell, M.A., J. R. Peter, and John Robson, D.D., Major Ross, the Revs. Professor Salmond, W. D. Scott, and James Stark, and Captain Warry, R.N.; Convener—Rev. David Beatt; Hon. Secretaries—Revs. Principal Brown and Dr. Robson; Secretaries—J. D. Mackie, Esq., and Alfred Macleod, Esq.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, June 9; the Treasurer presiding. The Chairman read a passage of Scripture, and prayer was offered by the Hon. and Rev. E. V. Bligh.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. Reginald C. Macdonald, Brighton.
Mrs. Douglas Fox, Brighton.
H. Hobbert, Esq., Brighton.
Colonel Maingay, R.E., Brighton.
Miss Davenport, Brighton.
T. P. Munyard, Esq., Kingston Hill.
Miss Annie Meyer, Brighton.
Miss Minnie Glenny, Barking.
Major-General J. G. Tomb, London.
Miss E. Reynolds, Durham.
Mrs. Reynolds, Durham.
Mrs. M. Vaughan, Newcastle.
Mrs. H. Tristram, Durham.
Miss Emily Burchett, Durham.
J. Shields, Esq., J.P., Durham.
Mrs. Frances Shields, Durham.
Miss Mary Shields, Durham.
Rev. R. Wilkinson, Durham.
Rev. Henry A. Mitton, Durham.
Miss Stanley, Durham.
Archibald A. Stavert, Esq., Edinburgh.
Henry Ward Watson, Esq., Whitehaven.
Pealee Ashkenazi, Esq., Highbury.
T. William Sharp, Esq., Newcastle.
Mrs. Sharp, Newcastle.
Miss Kate Lowndes, Newcastle.
Mrs. Hunting, Newcastle.
Mrs. W. D. Stephens, Newcastle.
Rev. C. P. Sherman, A.M.C., Newcastle.
James Marchbank, Esq., Newcastle.
Henry B. Saint, Esq., Newcastle.
H. T. Robson, Esq., Newcastle.
Miss Elizabeth Reyes, Newcastle.
Thomas Moffett, Esq., Newcastle.
Mrs. Davidson, Gateshead.
Miss Davidson, Gateshead.
B. Eckhout, Esq., Newcastle.
Miss Alice Jullian, Gateshead.
Mrs. Jullian, Gateshead.
Mr. Sheriff Stephenson, Newcastle.
Mrs. Stephenson, Newcastle.
Rev. Jno. Thompson, M.A., Newcastle.
Rev. J. B. Charles, Newcastle.
W. Goode Davies, Esq., Newcastle.
Rev. D. Jones, Newcastle.
Joseph Pattinson, Esq., Newcastle.
Rev. H. T. Bastin, M.A., Yeovil.
J. C. Moore, Esq., Yeovil.
Joseph Bratton, Esq., Yeovil.
Mrs. Bratton, Yeovil.
Mrs. Penny, Yeovil.
Rev. J. G. H. Llewellyn, Yeovil.
Mrs. Llewellyn, Yeovil.
Miss Shorland, Yeovil.
F. N. Erith, Esq., Yeovil.
Mrs. Erith, Yeovil.
Jas. B. Paynter, Esq., Yeovil.
Miss Osborn, Yeovil.
Mr. Robins, Yeovil.
Rev. Lewer Gedye, Yeovil.

Mrs. Godye, Yeovil.
Miss M. A. Duncan, Yeovil.
Rev. John Osborn, Yeovil.
Rev. F. Hastings, Hampstead.
Mrs. Gosling, Harlesden.
Mrs. Veldkamp, London.
Mrs. Perry, Harlesden.
Mrs. C. Gough, London.
Mrs. R. A. Newton, Brixton.
Miss New, Brixton.
Miss Ainsworth, Ramsey.

DEPUTATION WORK.

The Secretary reported the absence of Mr. Arnold on deputation work in Scotland, and also presented a report of Mr. Arnold's recent deputation work.

General Field gave a report of his recent deputation work.

MONTREAL BRANCH.

A further letter was read from the Secretary, requesting the Council to send a deputation from London to take part in the Conference proposed to be held in that city next autumn.

UNION IN ITALY.

A letter was read from Signor Gavazzi, acknowledging, on behalf of the Free Church of Italy, the receipt of the resolution of the Council of April 14, and conveying the cordial thanks of the Free Church for the same.

ANNUAL CONFERENCE.

Report was made of the progress of the arrangements for the Annual Conference at Aberdeen, and the programme was laid on the table.

ADDRESS TO HER MAJESTY.

The address of congratulation to Her Majesty the Queen on the occasion of the Jubilee was laid on the table, and directed to be forwarded.

The Council have long felt the desirability of having some suitable agent or representative resident on the Continent who, from personal knowledge of religious affairs throughout Europe, should be able to keep the Council *au courant* with all matters of importance affecting religious liberty, etc. An arrangement has therefore been made with the Rev. A. F. Buscarlet, of Lausanne, who will kindly act as representative of the British Branch. It is believed that Mr. Buscarlet's warm interest in the cause of Christian union, as well as his knowledge of several of the European languages, will enable him to render valuable service.

DEPUTATION WORK.

LIEUT.-GENERAL FIELD, C.B., reported that from the 1st to the 6th of June he visited Newcastle-on-Tyne, Gateshead, and Durham, and gave addresses at meetings which had been arranged for him in the interests of the Evangelical Alliance. Mr. and Mrs. John McAllum on the 1st, Mr. and Mrs. J. Gurney on the 2nd, at Gateshead, and the Sheriff and Mrs. Stephenson on the 4th, at Newcastle, had most kindly invited Christian friends to meet the deputation at their houses, to hear of the progress of the Lord's work at home and in foreign lands, through the agency of the Evangelical Alliance. In the addresses the speaker sought to show how for more than 40 years, by the grace of God, the Evangelical Alliance had consistently adhered to the foundation truths of the Gospel, as set forth in its basis, and by so doing had been a faithful witness for Christ everywhere; also that, in advocating and enforcing in private and in all meetings and conferences the "law of love," its great primary work of increasing brotherly union among all who love the Lord Jesus Christ in sincerity had been carried out to the furtherance of vital religion and spread of the Gospel. The intimate relation of the Evangelical Alliance to the advance of all missionary efforts for the evangelization of the heathen, and its great utility in drawing into the bonds of brotherhood native Christians of the various Protestant missions, was exemplified by reports of the observance of the universal Week of Prayer, which were read from China, Japan, Turkey, etc. Some account was also given of the General Conferences of Christians of all nations which have been convened at the capitals of different countries; and the blessed results which have flowed from these manifestations of the unity of the children of God, especially in the increase of Christian liberty, the better observance of the Sabbath, and development of Sunday-schools, were explained. The efforts put forth by the Evangelical Alliance for the counteraction of infidelity, Popery, and the desecration of the Lord's-day were mentioned, and a sketch of many other Christian enterprises in which, from time to time, the Alliance has engaged in, was also given. The distribution, in pamphlet form, of the valuable address given at the last Annual Conference of the Evangelical Alliance, by the Rev. Dr. Wylie, on "The Papacy: its Position,

Policy, and Prospects," now being carried out, was brought to the notice of friends, and their co-operation in the circulation of the same invited. And lastly, on the subject of religious liberty General Field gave a most interesting report, in detail, of how the Lord had used the intervention of the society in many lands to bring His people out of imprisonment, and to restore to them liberty of worship, etc. The statement that the Evangelical Alliance was at the present time using its influence in behalf of sufferers from intolerant laws in the Baltic Provinces of Russia, and in Turkey, Syria, and New Caledonia, evoked warm sympathy.

On the evening of the 4th of June a public meeting was held in the Young Men's Christian Association Rooms, with Robert Young, Esq., in the chair. It was well attended, and the address of the deputation was received with marked interest. Many friends at the various meetings expressed their desire to become members of the Alliance, and gave subscriptions.

On the 3rd of June General Field paid a visit to Durham. It was the first time that a meeting had been held in that city for the Evangelical Alliance, and at the kind invitation of Miss Fox, a large number of Christian friends assembled at her residence to receive an address from the deputation on the principles and work of the society. The Rev. H. E. Fox, who had taken the greatest interest in the meeting, presided, and when introducing the deputation, stated that he had been for some years a member of the Evangelical Alliance, and realized its great value in the cause of spiritual religion, and for its successful efforts in behalf of persecuted Christians in foreign lands. The address occupied an hour, and was listened to with marked attention. At the close of it many came forward and expressed their desire to become members and subscribers.

Both at Newcastle and Durham Gospel addresses were likewise given by the deputation—three at the former place, and one at the latter.

Brighton was visited on the 26th and 27th of May; Major-General and Mrs. Stillemann, at Kemp Town, and Dr. and Mrs. Byrom, at Cliftonville, having most kindly convened drawing-room meetings at their houses, that General Field might be able to acquaint members and friends of the progress of the work. New members were added to the local branch of the Evangelical Alliance, and the interest of the old members of the society was deepened.

Mr. Arnold, who was absent from the Council meeting, attending a series of Alliance gatherings in Scotland, sent a report of his visit to Yeovil on May 24. Two or three friends had privately convened a meeting of Christian ladies and gentlemen in a hall kindly lent by Mr. Paynter, and had previously united in prayer for God's blessing on this the first attempt to introduce the Evangelical Alliance to Yeovil. The gathering was a representative one, and the hall was well filled with members of the various Evangelical churches; the Vicar, the Rev. H. T. Beebe, presiding. The Secretary's address on the principles and the work of the Alliance was followed by cordial expressions of sympathy from the Chairman, the Mayor, and other friends, who, in thanking Mr. Arnold for his visit, stated how deeply interested they had been. Many of those present gave their names for enrolment as members of the Evangelical Alliance.

On June 2, by the kindness of Miss Mason (who had specially invited a large number of Christian friends to be present), Mr. Arnold had the opportunity of addressing a meeting at the House of Rest, Kilburn, on the objects and the work of the Alliance. The Rev. Dr. Monro Gibson presided, and, in a few felicitous remarks at the opening of the meeting, gave hearty expression to his sympathy with the society. The Secretary's address evoked much interest, and several new members were added.

ADDRESS TO HER MAJESTY.

The Council having unanimously resolved that at this Jubilee season of extraordinary and universal interest it would be desirable to approach Her Most Gracious Majesty the Queen with an expression of the heartfelt loyalty and attachment entertained by members of the Evangelical Alliance towards Her Majesty's person and throne, the following congratulatory address has been forwarded through the Secretary of State for the Home Department.

The dutiful and loyal Address of the Council of the British Organization of the Evangelical Alliance.

May it please your Majesty,—

The President and Council of the Evan-

gelical Alliance desire to approach your Most Gracious Majesty with feelings of profound loyalty and reverence. They would, in behalf of the many thousands of Evangelical Christians whom they have the honour to represent, and in common with all your Majesty's faithful subjects, offer respectfully to your Majesty their heartiest congratulations on the completion of the 30th year of your prosperous reign. They acknowledge, with deep thankfulness to Almighty God, that both in the social and public life of the nation your Majesty has, by the brightest and purest example, strengthened the cause of truth and righteousness, and won the confidence and love of your people.

Your Majesty's reign was still in its first decade when the Evangelical Alliance was founded—more than forty years ago. There had been a period of earnest desire on the part of men eminent in the Christian faith for some visible expression of the real unity of all the true followers of Christ, apart from their ecclesiastical divisions. This led to the formation of the Alliance, the primary object of which is to exhibit "the unity of the Spirit in the bond of peace;" and the result has been a lessening of the party spirit and a wonderful development of Christian co-operation. The great International Conferences convened by this Alliance in the principal capitals of Europe and America have also largely contributed to the enlightenment and harmony of Christians, and to the progress of the Gospel as well as to the advance of religious toleration. In Roman Catholic, and sometimes in Protestant countries, no less than in Mohammedan and heathen lands, successful efforts have frequently been made to obtain the deliverance from persecution of Christians suffering for conscience' sake. While tracing this growth of Christian union and religious liberty during your Majesty's reign, the Council gratefully acknowledge that they have at all times received the active sympathy and support of your Majesty's representatives, both as Ministers at home and Ambassadors abroad, whenever assistance has been solicited in favour of religious freedom.

That God of His great goodness may continue to preserve your Majesty for many years to reign over this kingdom and its vast colonies, as well as over the magnificent empire of India, and that He may bless the Prince of Wales and all members of the Royal Family, will ever be the devout prayer of the Council and members of the Evangelical Alliance. They trust that God's richest blessing in all things may abundantly rest upon your Majesty, and that this memorable Jubilee may be the occasion of drawing all classes of the community into still closer allegiance to their illustrious and beloved Queen.

Signed on behalf of the Council,

POLWARTH, President.
DONALD MATHESON, Treasurer.
J. FIELD, Lieut.-Gen., C.B. } Secs.
A. J. ARNOLD, }

Alliance House, 7, Adam Street, Strand, London.
June 16th, 1867.

CHRISTIAN UNION IN ITALY.

THE following letter from the Committee of the Free Church of Italy, dated Florence, May 21, 1867, addressed to the London Council, in reply to their resolution of April 14, will be perused with interest:—

At the sitting of the Free Church of Italy, extraordinarily convoked for to-day, May 21, to consider the question of the union of the Waldensian and Free Church of Italy, the letter from the Evangelical Alliance was read — a letter full of interest in the deliberations of the day, and couched in terms of Christian courtesy and affection.

The Assembly was greatly touched when the letter was read, containing as it did expressions of anxious solicitude, warm hope, and ardent sympathy for all that would promote the advancement of God's kingdom in Italy.

The Assembly, deeply grateful for this proof of Christian love and fraternity, desires to assure their brethren in Christ that they fully participate in the sentiments contained in their letter, ardently desiring a real and holy union with the Waldensian Church—a union which shall do much for the pulling down of the stronghold of Papal error, and for the advancement of the kingdom of God, through the work of evangelization in their beloved native country.

For this consummation, so devoutly to be desired, continual prayer is offered to the Giver of all good that He will be pleased to take up all obstacles out of the way, and that in the realization of union, should it seem good to Him to grant such a consummation, to Him shall be all the honour and all the praise.

The Assembly offers to the British Branch of the Evangelical Alliance, therefore, its

warmest and most heartfelt thanks for the encouragement and support which their letter affords them, especially with regard to the project of the union of the two Churches—a matter which lies so near and dear to their hearts.

Feeling confident that prayer will be made for them continually by their brethren of the Alliance in England, that they may be guided in the right way, the Assembly desires to forward to the Council its fraternal greetings.

ALESSANDRO GAVAZZI.

TORONTO BRANCH, CANADA.

ANNUAL MEETING.

THE annual meeting of the Toronto Branch of the Evangelical Alliance was lately held in the Metropolitan Church; the Hon. Oliver Mowat, the President, in the chair. There were also on the platform the Rev. Dr. Castle, Rev. Dr. Potts, Rev. Dr. Reid, Rev. E. A. Stafford, his Worship the Mayor, and Mr. J. J. Woodhouse.

The proceedings were opened with praise and prayer.

The Hon. O. Mowat, in his opening remarks, said: I congratulate you, as I congratulate myself, on the continued and increasing spirit of unity that obtains amongst the Evangelical Churches of this city in common with all the English-speaking world. It is delightful to know that we all appreciate more than in former days in how many important matters we are at one; that we can recognize, and do recognize, a common Christian brotherhood in all who believe the essential doctrines of Christianity, all who have learned to revere, love, and serve the Almighty Father of us all and His Son our Saviour Jesus Christ. We have just been through the excitement of a Provincial election and of municipal elections, and we contemplate soon to be in the excitement of a Dominion election. These elections, under our system, are of immense importance, and all our legislation and all our government of every kind depend upon them. Every election which takes place suggests lessons to us all. Important as they are, it is of the greatest moment that they should all be conducted in a Christian spirit, under Christian principles, and with Christian objects; and we all know, notwithstanding the importance that they should be so, how much of evil there is connected with all our elections. We would differ as to whether the greatest amount of evil is on the one side or the other, but we all feel that there is a great amount of evil connected with these elections. We all know that, whilst there are on our statute-books important laws, acquiesced in and approved by all parties, for the purpose of securing purity of election, these laws, unfortunately, are constantly violated, sometimes in one place and sometimes in another. We all know how much the sin of bribery is committed; we all know something of other election offences which from time to time occur; we all know something of the dishonesty which is found in the conduct of elections here and there, and, I fear, in many places. It is of great importance that the moral tone of the community in regard to these matters should be greatly raised. Any observer must have seen that men who are upright in their private dealings do not feel often the same obligation to be upright in regard to such matters as I have been speaking of, and it is a settled truth that it is almost impossible to obtain a conviction for the violation of an election law, sometimes owing to one cause and sometimes owing to another. Now, nothing can be more certain than that the right of franchise is a sacred trust, and that everybody should regard it in that light. It is a primary doctrine of our religion that we are not our own, we are bought with a price; that all that we are and all that we have belong to the Master; the franchise, influences of every kind which we possess, we are bound to consecrate to Him. I refer to this subject merely for the purpose of showing that it is one which demands much larger attention than I think it has hitherto received. The subjects of prayer which are set forth for the present week seem at first reading to be exhaustive, but I have not seen in any part of them, whilst prayers were offered for almost all classes of the community, I find nothing specially with reference to politicians, and they, I venture to say, need prayers as much as any other class of the community. I say, therefore, that this subject demands much more of Christian thought than it has hitherto received; that it requires much more of Christian teaching than it has hitherto received; and finally, let me add here, it requires more of Christian prayers likewise.

The Secretary, Mr. Woodhouse, read the annual report of the Toronto Branch, from which it appeared that the annual Week of Prayer in 1886 had been observed in the usual manner, that a service of prayer had been held on Dominion day, and that religious

gatherings had been held simultaneously during this week in various churches. Satisfaction was expressed that the principles of the Alliance were gaining ground among the Protestant denominations.

The Rev. Dr. Castle moved the adoption of the report and the election of the officers for the ensuing year.

In speaking to the motion, the Rev. Dr. Castle gave a historical sketch of the origin and progress of the Evangelical Alliance movement. He said that the nineteenth century was distinguished ecclesiastically as the century of Christian union. Previous to this period he was not aware of any determined movement to bring together in closer harmony the different denominations. Men had looked upon the idea of bringing together the scattered forces of Christianity as a hopeless task. He referred to the labours in connexion with Christian unity of the Rev. Dr. Smoker, of the United States, Dr. Daubigné, of Switzerland, Rev. Dr. Nefelt, Archdeacon of Dantzig, and Rev. J. H. Stewart, of Liverpool. In 1842 the Rev. Angell James, of Birmingham, originated the proposition for a union of Evangelical Christians, a special object he had in view being to resist the encroachments of Popery. His proposition led to a large meeting in Exeter Hall, and was followed by great results. The Alliance was first organized at the meeting in London on the 19th August, 1846. This meeting adopted a constitution and formulated the basis of faith which was received now as the ground upon which Protestant Christians could unite. The first General Conference was held in London in 1851, and the second in Paris in 1855. The last was held in Copenhagen in 1884. The conferences had demonstrated the real unity and brotherhood of Christians, while the Alliance had been one of the greatest agencies in resisting oppression in various countries of Christians. In conclusion, he said that the divisions of Christians were not a necessity, but grew out of their imperfect knowledge.

The Rev. Dr. Potts, in seconding the resolution, said it was of great interest to him to find that the united meeting of the Alliance in Toronto was being held on the day set apart for prayer for Christian missions. He was not so much a believer that denominations were a great curse; indeed, one of the reasons why he liked the Evangelical Alliance was because they, as Christians of different sections of the Christian Church, could come together on a common platform without impairing their denominational convictions and denominational preferences. The Church of Christ was one, although divided into different sections of one great army. While standing on common ground in regard to belief, yet these denominational convictions and preferences existed. There were some cranks in these days who saw so many faults in the Christian Church that they would not join any, and these persons did no good in the community whatever. The Evangelical Alliance had erected a platform of such materials that all Christians, despite denominational leanings and convictions, could stand on this common platform and rejoice in the great progress of the Kingdom of Christ. The spirit of the Evangelical Alliance, after all, was the best thing about it; it was the spirit of Christ, the spirit of the Gospel, of true Christianity; and so they were drawn together, showing and emphasizing before the world the unity of the Church without uniformity. Speaking of missions, he said while the contemplation of the heathen world was appalling, yet the contemplation of the results of Christian missions was encouraging in the highest degree. There was hardly an island of the sea or continent of the earth that had not been taken possession of by the Church of Christ in one or other of its sections—not a time when the outlook for Christian missions was so full of hope, so inspiring as it is to-day. He rejoiced in the thought that we were approaching an epoch in the history of the Church when the whole Church should feel an interest in missions greater than ever before. He was pleased to see the chair occupied by the Attorney-General of the province. He was glad that the providence of God had spared his (Mr. Mowat's) life to the city and province. During the past year he had been very ill. They rejoiced in his restoration to comparative health and strength, and were glad also to welcome among them the chief magistrate of Toronto, their Christian Mayor, W. H. Howland. There was no city that illustrated, no city that better expressed, the principles upon which the Evangelical Alliance is based than the city of Toronto. The Sabbath of Toronto and of Ontario was a glorious heritage from our fathers, as also the beautiful interdenominational spirit pervading all the churches. He knew of no city in the world where there was a regular annual interdenominational pulpit exchange of all the denominations, except the Church of England, and he supposed, but for the canon law of that

Church, many of its pulpits would be thrown open to the Pastor of the Metropolitan Church, Principal Grant, or other ministers in Toronto.

His Worship the Mayor then addressed the meeting upon the importance of the members of the Churches not overlooking the necessity of missions. He pointed out that it was often the custom to regard missions as separate from the Church, whereas it was a part of the Church work. Our Lord gave us the mission to preach the Gospel to all nations, and in this command there was no reservation or limitation. He agreed in the importance of providing for the wants of our own community, and said that the population of Toronto had outgrown the church accommodation, and that unless some effort was made to keep pace with the increase of the people, there was danger of a large class being separated from the Church. He supported for this reason every Christian agency for reaching the masses, whether it was the Salvation Army or some other equally effective agency.

A collection for Alliance expenses was then taken up.

On the motion of the Rev. S. A. Dyke, seconded by Mr. J. J. Woodhouse, a hearty vote of thanks was tendered to the Pastor and Trustees of the Metropolitan Church for the use of the building, and to the organist and choir for their services.

The proceedings closed with singing and the pronouncing of the Benediction.

CONTRIBUTIONS RECEIVED FROM MAY 19 TO JUNE 30, 1887.

Alliance House, 7, Adam Street, Strand, London, W.C.

*** Remittances may be made payable to the order of either of the Secretaries (Lieut.-General Field, C.B., and Mr. A. J. Arnold), or to the Treasurer.